## Next Month

The long talked-of, planned-for, dreamed-of and worked, worried and wailed-over special Carribean Number will come from press. It is our May issue and will serve, we modestly hope, as a veritable textbook for the women's missionary societies next fall as they join with the interdenominational world in the study of this mission territory. Fresh pictures, fresh news, fresh viewpoints will blow in like ocean spray from these neighboring isles through the pages of WORLD CALL for the information and inspiration of everybody. For months the staffs of the magazine, of the missionary education department and the foreign department of the United Society have been laboring over the preparation of this special number—gathering, assembling, sorting and editing the mass of material available in order that our readers might be able to use the issue to the best advantage. Don't miss it! Societies and groups wanting additional copies should communicate with the WORLD CALL office, Missions Building, Indianapolis. A special price of ten cents per copy is being made on this issue in order that it might be made available to the largest number of people.

## Did You Get Yours?

What? The cross-reference index for 1929, WORLD CALL, of course. It may be had for the asking and will be a tremendous help in working up programs or locating that elusive fact which has escaped you. And the handy binder to keep your current file of WORLD CALL where you can lay your hands on it costs only $1.50. Also the volume for 1929, bound in green buckram cloth, at $3.50 is now ready.

## There's Nothing Quiet on the Potomac

*Washington D. C.*
*Feb.* 25, 1930.

Mrs. Madge Smith,
Indianapolis, Indiana.

Dear Mrs. Smith:

We, the Woman's Missionary Society of the District of Columbia now have 358 WORLD CALL subscriptions, our Pentecostal aim being 300. Three societies are one hundred per cent WORLD CALL—Park View, Takoma Park Women's and Takoma Park Young Matrons.' Our new aim is to have WORLD CALL placed in the home of every new member of the church. This is already being done by Columbia Heights, Ninth Street and Takoma Park Churches. Most of our churches have put on a WORLD CALL dinner, and some a WORLD CALL drive. Others are expecting to put on the pageant and canvassing during the spring. We owe our enthusiasm in WORLD CALL to our excellent WORLD CALL secretary, Mrs. J. R. McCullough.

Sincerely yours,
Mrs. C. H. Mann,
General Secretary.


# WORLD CALL

**International Magazine for Disciples of Christ**

*Published Monthly by*

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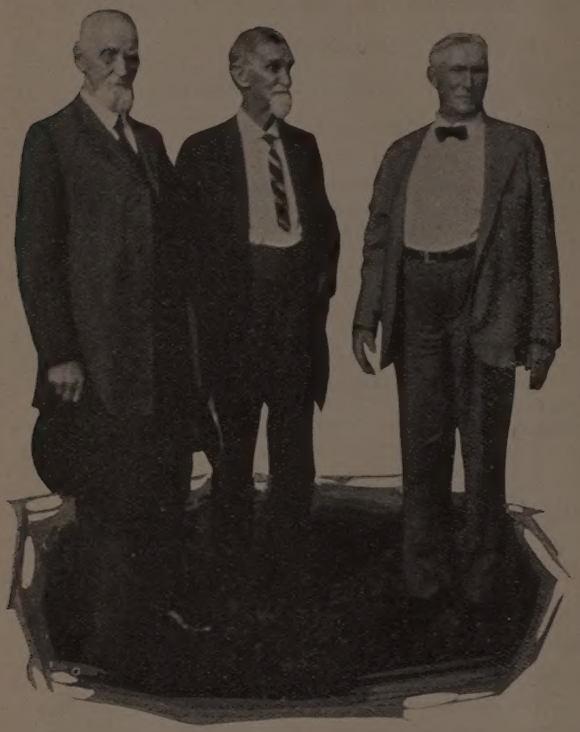
# The Church Cares For Her Own



## *Comrades Together and With Christ for Half a Century*

*Left to Right: D. H. Rhodes, 85 years old, for more than 50 years preaching in the Shenandoah Valley of Virginia and an attendant at the Valley District Convention for 55 consecutive years; J. D. Hamaker, 83 years old, preaching for more than 50 years, the past 40 being given to Strasburg, Virginia; Walter S. Hoye, 76 years old, preaching for more than 50 years in Maryland and Virginia. The story of Mr. Hoye's life is told on page 12 of this issue as not only typical of the well-rounded life of a minister, but in recognition of the inestimable contribution he has made to the church through the scores of lives he has influenced for definite Christian service. All three of these veterans of the church are now being remembered by Ministerial Relief.*

## *A Missionary Service Remembered*

*Following the untimely death of her husband, Wilford H. Scott, in India, in 1928, Mrs. Mayme Jackson Scott returned to America with the full responsibility for the rearing of her four children. Bravely facing the future, she is still a missionary in spirit and in her daily life, confident of the church's love and care.*

**Mrs. Scott and her four daughters, Lovina, Rebecca, Hilda and Eleanor Joy**

WORLD CALL

Children of the manse in India. In the center is Cornelia Livengood, daughter of Mr. and Mrs. Fay E. Livengood of Damoh; the others are children of our Christian preachers in Hatta

VOLUME XII APRIL, 1930 NUMBER 4

# Death and Dishonor if the Line Breaks

RECENTLY the daily papers across the continent carried a vivid account of a shipwreck and the hazardous efforts made to save the lives of the crew. All depended on the strength of the life-line. There was equally widespread interest in attempts to rescue a man who had been buried alive by a cave-in of earth in an excavation. It was not merely the unusual and spectacular character of the accident that captured our attention, but also the value of a human life in peril. We were not excited about the ship's cargo or the financial loss to the contractor who was making the excavation.

A few months ago a young preacher in Illinois overworked both before and after an attack of "flu" and contracted tuberculosis. He had completely won the hearts of the congregation in the two years he had been with the church. They took him to a sanitarium and faithfully cared for his wife and two tiny children for three months. Then they had to engage another minister and let him and his little family return to their old home. No one there was able to support them. Their final appeal, as always in such cases, is to the brotherhood, through the Ministerial Relief budget and designated funds of the United Christian Missionary Society.

The unanimous testimony of all who know the facts is that, not only a life is at stake, but also a lifetime of effective service in the ministry, for this young minister is talented, trained and consecrated. We must think also of the unlimited possibilities of his two babies.

At the same time there comes an emergency call from Texas. One of the most prominent ministers in that state, reporting the effect of the telegraphic response to the cry of need, writes:

"It was indeed a succor in time of need, and proves the value of Ministerial Relief as a means of restoring health, for no medicine could do as much for shattered nerves as the consciousness that the strong arms of the brotherhood are thrown around him to hold him up. It is saving Brother ——— to many more years of useful service. God bless you and Ministerial Relief for lightening the load of a comrade wounded in battle."

As a matter of fact every one of the 425 names on the Ministerial Relief roll is an emergency case. All are life-and-death situations. And more than lives are at stake in every case. The honor of the church of Christ is involved.

FOR thirty-five years there has been no waiting list for Ministerial Relief. There are now twenty-seven applications in process of investigation, but when the proof both of service rendered and of tragedy faced is complete the name goes on the roll. The grant may be for $10 a month where it ought to be $30, or for $20 where it ought to be $50, but the claim is not denied. Sometimes grants made and paid for several years have to be reduced to make way for the growing family, but none has yet been sent "over the hill to the poorhouse."

Now the immediate hope is in the Easter offering. Confident that it is not the will of our people that one of these who have devoted their lives to our redemption shall perish, such tragic cases as the two mentioned above are met in some measure as they arise, and monthly checks continue to go regularly to those already on the roll. The Easter offering must justify this faith and this action. Its failure would mean death to some of our heroes and dishonor to the entire brotherhood.

## What You Do, Do Quickly!

AT A CRITICAL time in the life of Milligan College the institution had no president and George Hardin, of blessed memory, as chairman of the trustees, defined his function by quoting a homely jingle of eastern Tennessee:

> I'm not a doctor, nor a doctor's son, but
> I can ease the pain, till the doctors come.

That's the relation of Ministerial Relief to the Pension Fund. It never was a good substitute and its inadequacy is more apparent every hour, but it's all we have until the Pension Fund begins operation. And the Easter offering in the Sunday schools is the dependence of Ministerial Relief! Unless otherwise specified, every dollar given in the Sunday schools of the brotherhood on Easter Sunday and sent to the United Christian Missionary Society will be considered a designated contribution to the work of ministerial relief. Last year it showed a marked advance over the year before, but even so, it fell short of carrying the roll.

On page 11 of this issue some interesting figures are given regarding the "who's who" of this Ministerial Relief roll of ours. Much is told in the compilation of these statistics, information that throws light on many phases of the great work of Ministerial Relief. Yet one thing was overlooked. No attempt was made to estimate the overwhelming gratitude of the men and women to whom our monthly checks are a veritable life-saver. Many of those whose health permits, as regularly as the checks are mailed to them, send a letter of thanks to the office. Apparently it doesn't occur to them that there is a tragic contrast between the meagerness of these remittances and the fulness of their lifelong sacrifice.

It is only a little while that most of these, our fathers and mothers in the church, remain with us. What we do, we must do quickly!

## What Are Tidal Moments For?

THERE are indications that the first Sunday in March was quite generally observed in our churches as a pulpit message day on World Missions. Many ministers are speaking of the need of such days to aid in keeping the missionary message strongly before the people. Yet it is doubtful if sufficient opportunity is given the people for additional giving on this day or other special days observed in our churches. Under the budget plan little chance is afforded a congregation to immediately express itself when an appeal is made.

Stephen J. Corey reports that in the Oak Cliff Church, Dallas, Texas, where he presented the needs of the work on Foreign Missions Sunday, the pastor, Paul Preston, had planned that an offering be taken following the address to meet the extra Pentecostal Sharing contribution of the congregation. As an inspiration of the moment, he called on the congregation to come forward and leave its money and pledges on the table in the front of the auditorium. The whole audience, men, women and children, while led by the choir in an appropriate song, marched by the communion table and left their gifts. Bills, checks and pledges were piled high. The offering was large and the people were very happy. One man who had always strongly expressed his disbelief in foreign missions happily wrote his check for $25. The pastor feels that something has been started in his church which must continue, as he expressed it, "for the good of our souls."

Easter Sunday offers another opportunity for direct expression of our compassion and concern for a phase of the church's work, and Pentecostal Sunday, June 8, should be a climax in our giving. It is the church's birthday! Who would not bring an adequate gift?

## The Women and the Prayer Chapel

A MOVEMENT is on foot among women in the brotherhood for the raising of a minimum of $75,000 for the erection of a Prayer Chapel as a unit of the National City Christian Church in Washington, D. C. The movement originated, as far as can be determined, among a group of friends in Kansas City and soon caught the imagination of others across the country as the idea was broadcast. It has now assumed definite form in a temporary organization known as the Women's Prayer Chapel Sponsorship. An all-day meeting at the Claypool Hotel in Indianapolis in February brought together a group of about twenty women who will serve as sponsors.

The idea for such a Prayer Chapel built by women to whom prayer has proved such a vital power, is a beautiful and inspiring conception. The only question that has arisen concerning the project has been regarding the wisdom of asking an additional $75,000 or more from the women of the brotherhood at a time when missionary budgets are being cut and other needs are so glaring. For while a few gifts, perhaps some large ones, will come from women having no missionary interest, it is safe to prophecy that it will be chiefly the missionary women of our churches who, through consecration and training in cooperation, will respond to this noble appeal.

Indeed, the group of sponsors itself is composed almost entirely of women who have been trained in our missionary societies, who have been inspired by its great purpose and who have its support deeply upon their hearts. And it is largely because they have learned through their missionary leadership the abiding power of prayer, that they are seeking to bring as a gift to the brotherhood something that will express the place prayer has had in their personal and organized life. The last thing one of them would ask is that the sum of money necessary to make this gift possible

should come from any source that would otherwise flow into our missionary treasury. Rather, they are hoping and expecting that the spiritual forces loosed in this undertaking will fan the flames of our missionary passion, resulting in definitely increased gifts to our world-wide work in proportion to those given to the Prayer Chapel.

## The United Society's New Secretary

AT THE March 11 meeting of the Executive Committee of the United Christian Missionary Society, Mrs. Ora L. Shepherd was elected a secretary of the society with appointment to the missionary organizations department, as a successor to Miss Alma Evelyn Moore whose tragic death occurred last May. Mrs. Shepherd has served for three years as a field worker under the promotional division of the society and her exceptional abilities as a leader and her persuasive personality have gained for her wide recognition and regard. A daughter of the church herself, she now brings to her new task of helping in the leadership of its womanhood a deep consecration for the cause to which we are all committed and a demonstrated courage in carrying it forward. She assumes her new responsibilities immediately. The committee asked for further time in the study of a new head for that department to succeed Miss Daisy June Trout.

## What's Wrong With the Movies?

FOR many months the moral sense of the country has been smoldering over the unwholesome diet of moving pictures that is being offered for public consumption. Now it seems the general resentment has burst into a flame that promises to burn its way into the inner circles of the motion picture industry.

There is no doubt but that a thorough fumigating of this influential factor in American life would be a blessing. The Motion Picture Producers and Distributors of America have placated the public long enough with solemn pledges of good faith; their retention of Will Hays, a Presbyterian elder, as "adviser" has proved nothing more than a beautiful gesture. Whatever advice Mr. Hays may or may not have given them, there has been not only no evidence of improvement in the moral tone of pictures but a decided and steady lowering of standards until we are finding ourselves and our children taking this form of our entertainment in the gutter.

Recently both the religious and secular press have been focusing public attention upon the situation. Now comes news that the Federal Council of Churches of Christ of America is turning the powerful spotlight of its research department in that direction. Professor Herbert N. Shenton, head of the department of sociology at Syracuse University, has been named chairman of a special research committee which will make an inquiry into the facts bearing upon the policy and practice of the motion picture industry, viewed from the standpoint of social welfare. Coupled with this will be a study of the methods used by the industry in interpreting its aims and standards to the public and in modifying its standards and procedures in response to developing public opinion. The policy and practice of the industry in the matter of relationships, official and unofficial, with religious and public welfare organizations, will also come in for a share of attention as will the relation of the industry to the Federal Council and its commissions and related bodies. The result of this fact-finding investigation should do much to encourage the high type of citizens who are concerned with using the tremendous influence of moving pictures for the welfare rather than the degradation of society.

## Peeping Behind the Convention Curtain

THERE is a rising tide of interest everywhere in the Washington conventions. Anticipation is mounting and there are signs that the October gathering will be the greatest of our history.

A letter has been received from our only congregation in Ireland stating that this church will have one delegate present. Principal Robinson, head of Overdale College in Birmingham, England, writes that he is coming. Word has been received from New Zealand that fifteen will be coming from there. Australia expects to have from fifty to one hundred present.

There are indications that the attendance from the churches across the United States and Canada will be surprisingly large. Many congregations now have convention secretaries appointed to urge attendance and sign delegates to go. The state of Pennsylvania and the Board of Education have chosen the Hamilton Hotel for their headquarters. The United Christian Missionary Society has selected the Burlington Hotel.

Elmer Ward Cole, of South Bend, Indiana, is the superintendent of registration for both conventions and F. E. Davison, of Chicago, has been appointed to prepare for the great communion service on Sunday afternoon, October 19.

The two convention committees have voted to throw the exhibit space open to all agencies and interests of our world brotherhood during the nine days of the two conventions.

On March 3, the churches of Washington and the Chesapeake area held a convention rally. At that time each of the chairmen of the nineteen committees was introduced. It was decided to make Sunday, May 4, pre-convention registration day among the churches of the Washington area.

# Comparative Statement of Ministerial Pensions and Relief in 1929

| *Church Bodies* | *Number Ministers* | *Church Members* | *Endowment Funds* | *Reserve Funds* | *Total Funds* | *Budget Income* | *Pension Dues* | *Interest Income* | *Total Income* | *Relief Roll* | *Pension Roll* | *Total Roll* | *Relief Benefits* | *Pension Benefits* | *Total Benefits* |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. Methodist Episcopal | 19,339 | 4,783,590 | $21,446,503 | $2,000,000 | $23,446,503 | $2,276,796 | | $735,903 | $3,545,114 | | | 8,513 | $159,741 | $3,119,696 | $3,279,437 |
| 2. Southern Baptist Convention | 22,700 | 3,705,876 | 1,090,703 | 2,394,933 | 3,028,505 | 150,882 | $68,084 | 175,957 | 423,734 | 1,218 | 110 | 1,328 | 121,884 | 40,821 | 162,705 |
| 3. Methodist Episcopal South | 6,500 | 2,500,000 | 8,000,000 | 50,000 | 8,050,000 | 600,000 | | 400,000 | 1,000,000 | | | 2,700 | | | 1,000,000 |
| 4. Presbyterian in U. S. A. (Northern) | 9,700 | 2,000,000 | 8,924,013 | 12,499,743 | 21,418,157 | 350,000 | 1,475,000 | 1,050,000 | 2,875,000 | 2,007 | 1,156 | 3,163 | 684,000 | 540,000 | 1,224,000 |
| 5. Disciples of Christ | 7,119 | 1,538,692 | 101,029 | 504,138 | 1,049,215* | 79,000 | 31,209 | 59,360 | 140,209 | 400 | 68 | 468 | 114,759 | 13,088 | 127,847 |
| 6. Northern Baptist Convention | 8,850 | 1,400,000 | 9,043,600 | 6,872,000 | 15,915,600 | 350,000 | 110,000 | 774,200 | 1,241,800 | 2,385 | 2,195 | 4,580 | 335,000 | 98,400 | 950,000 |
| 7. Protestant Episcopal | 6,300 | 1,250,000 | | 25,000,000 | 25,000,000 | | 1,100,000 | 1,250,000 | 2,350,000 | | 1,400 | 1,800 | | 806,000 | 806,000 |
| 8. Congregational | 5,648 | 939,130 | 7,188,172 | 3,787,675 | 10,975,847 | 226,183 | 180,594 | 490,417 | 897,194 | 906 | 446 | 1,352 | 274,271 | 164,670 | 438,941 |
| 9. United Lutheran Church in America | 3,332 | 725,628 | 2,119,098 | | 2,119,098 | 164,800 | | 50,146 | 260,318 | 162 | 842 | 1,004 | 15,711 | 169,765 | 185,476 |
| 10. Evangelical Lutheran Synod of Missouri | 3,460 | 703,059 | 2,860,000 | | 2,860,000 | 165,000 | | 118,000 | 283,000 | 1,280 | | 1,280 | 282,314 | | 282,314 |
| 11. United Church of Canada | 2,717 | 646,948 | 4,900,000 | | 4,900,000 | 324,679 | 144,365 | 263,751 | 779,176 | 75 | 1,353 | 1,428 | 11,000 | 614,694 | 625,694 |
| 12. Norwegian Lutheran of America | 1,109 | 488,108 | 643,532 | 51,114 | 694,647 | 11,632 | 16,943 | 30,088 | 58,663 | | 260 | 260 | | 83,200 | 75,937 |
| 13. Presbyterian Church in U. S. (Southern) | 2,386 | 453,988 | 1,600,000 | | 1,600,000 | 101,500 | | 107,783 | 209,283 | 466 | | 466 | 193,596 | | 193,596 |
| 14. Reformed Church in United States | 1,337 | 355,053 | | 1,280,783 | 1,280,783 | 77,343 | 22,993 | 52,796 | 204,051 | 223 | 56 | 279 | 73,465 | 5,898 | 79,363 |
| 15. Augustana Lutheran | 854 | 227,000 | | | 1,147,742 | 54,000 | 3,921 | 48,035 | 141,365 | 24 | 274 | 311 | | | 78,365 |
| 16. United Presbyterian | 913 | 178,131 | 351,787 | 436,783 | 788,570 | 21,575 | 13,336 | 40,223 | 84,384 | 144 | 32 | 176 | 44,180 | 10,703 | 54,883 |
| 17. Reformed Church in America | 846 | 159,662 | 1,636,419 | | 1,636,419 | 34,460 | 1,827 | 78,156 | 114,443 | 153 | 148 | 247 | 28,760 | 32,295 | 61,055 |
| | 103,110 | 22,054,865 | $69,904,856 | $54,877,169 | $125,959,086 | $4,987,850 | $3,168,272 | $5,724,815 | $14,607,734 | 9,443 | 8,340 | 29,355 | $2,338,681 | $5,699,230 | $9,625,613 |

**Includes General Fund and Stockton Bequest.*

**Rank of Disciples of Christ: In Members and Ministers, 5th; in Total Funds, 15th; in Pension and Relief Roll, 9th; in Benefits Paid, 10th; in Ratio Benefits to Church Members, 16th.**

## But We Are Moving Up!

# If I Could Choose My Life-Work Again *Would I Choose the Ministry?*

By CLEVELAND KLEIHAUER

EVERY normal life faces four major questions: What shall be my relationship to God? What shall be my relationship to society? Whom shall I marry? What shall I do with my life?

When these four questions have been wisely answered life will be both happy and useful. It is the last question with which I am going to deal specifically.

When I left a country home in southeastern Nebraska to go to college I had one dominant note in my purpose for an education, and that was to make money easier and faster than my father had been able to make it. I am eternally indebted to the influence of Cotner College for a revised appraisal of an education and for a Christian conception of life. It was here that I met for the first time the issue of an unselfish investment of life. It was also here that I made a total revision of my estimate of the ministry. I went to college with a contempt for ministers and the ministry, I left college an ordained minister with the challenge of the ministry ringing in my soul.

In the light of time and experience how do I now regard that decision? Have the realities brought disillusionment and disappointment or have they brought confirmation of the youthful choice of my life work?

Before answering these questions I want to voice a conviction regarding the matter of recruiting the ministry. After studying men and the ministry for twenty years, I am of the definite judgment that it ought to be made difficult rather than easy for a man to enter the ministry. Surely every method that borders upon cheap sentiment and emotional pressure should be abandoned. A process of intelligent, unemotional selection should become operative in all of our church colleges. There is much said about the shortage in the ministry. That is only partially true. There is a shortage of the right type but there is also an oversupply of the wrong type.

There is no calling that has such a thrilling, challenging background and tradition as has the ministry. The story of civilization and human progress can never be told apart from the influence and work of the ministry. From the moment when Isaiah and Amos and Micah pled for justice and mercy and righteousness in the relationships of human life until the very present, when ministers everywhere are leading in the great cause of world peace, sobriety and reverence for law and life, the ministers have ever been the daring spokesmen for every cause that pointed to social betterment.

In the front rank of ministers of Disciples of Christ is Cleveland Kleihauer, for seventeen years pastor of the great University Church, Seattle, Washington

Music has its Bach, Mozart, Beethoven, Chopin. Art its Michelangelo, Rembrandt, Turner, Raphael. Literature its Milton, Tennyson, Goethe, Victor Hugo, Shakespeare. Science its Faraday, Newton, Kepler, Darwin, Spencer. Great personalities are they all—but what calling can claim Moses, David, Isaiah, Peter, James, John, Paul, Augustine, Calvin, Knox, Luther, Wycliffe and even the Christ himself? In the field of historicity, in the field of personality, in the field of great forward movements, the ministry is rich in tradition and life.

Again, the ministry is a great calling because it majors in the world's greatest commodity, human life. Christ tested every custom, every law, every institution by its ability to minister to human life. "Above everything is humanity"—and the ministry finds a fresh challenge in Markham's lines:

We all are blind until we see
That, in the human plan,
Nothing is worth the making
If it does not make the man.

Why build these cities glorious,
If man unbuilded goes,
In vain we build the world
Unless the builder also grows.

To build the builders of the universe is the major interest of the ministry. There is nothing more fundamental or essential in the world's work. The power that must give ultimate value, meaning, direction, utility and perpetuity to all our commercial, scientific, educational, industrial and social lives, is the human mind and heart and soul.

The ministry is a high calling because of its democracy. It touches life at every stratum of social, financial and educational existence. The minister gets a real cross-section view of humanity. This helps to keep a fine balance. He sees both the good and the bad, the joys and the sorrows, the noble and the ignoble, the strength and weakness, the sick and the well—and this saves him at once from being a senseless optimist or a despairing pessimist.

He does not labor blindly, but knowingly. It is a privilege to be coveted to be able to touch life upon its different levels and to see through the eyes of the man who is down as well as the man who is up. To appreciate and to understand the viewpoints and the problems of different classes, groups and nationalities is to be able to bring intelligent and interested service to the troublesome problems of human life.

The ministry is a high calling because of its relationships. There are few, if any, callings which so intimately identify themselves with the holiest moments and deepest moods of life. To help some wandering child to find and fight his way through darkness to light is a thrilling work. To find and to help those to whom life has been cruel and unkind, to heal their wounds, to bring hope to their despair, courage to their fear, faith to their doubt, fortitude to their faltering—is indeed a holy privilege.

To participate in that radiant romance when orange blossoms scent the air and two loving hearts exchange their pledges of loyalty and of love—and a new home is begun—is a sacred joy. To stand by when the shadows fall and the river of death runs to the northward with a tide that never returns but that flows at last to the morning-land of life; and to take the sorrowing, burdened heart to the heart of him who is "our refuge and strength, a very present help in trouble," is a service that angels might covet.

The ministry is a high calling because it identifies itself with the highest interest of society. The spirit of adventure and high daring have ever characterized the faithful minister. The movements which have unshackled men, enriched life, and have swung the world a little nearer God's ideal, have found ardent advocates in the ministry.

Does Liberty need a spokesman and leader—Moses is called. Does Justice need defense—Micah speaks. Does Pure and Undefiled Religion need an advocate—Knox prays, and Queen Mary trembles. Does the Truth and Spirit of Christ need to be restored and liberated—Wycliffe and Luther and Huss risk all to become the defenders. Does Human Slavery need to be abolished—a Beecher hurls thunderbolts of God's truth with such dynamic power that men tremble.

The ministry is a high calling in its central purpose. When the holy task of interpreting God's truth to men, and of bringing men to a spiritual consciousness and Christian expression of life is committed to men of the ministry, little wonder that Paul cried—"Woe is me if I preach not the gospel." Of all life's holy satisfactions there are few comparable to that of being in some way the channel through which a soul finds his way in dedication to him who is the Savior of all men and the Redeemer from sin and who came that we may have life and have it more abundantly.

The ministry is a hard calling. It has its unlovely experiences, its downs as well as its ups. On the average it is not very remunerative. Most preachers are poorly paid. It has its disillusionments, its heartaches, its disappointments. The dullness of the human conscience sometimes almost drives one to despair. The snail-like spiritual speed of many people tries one's nerves. The fact that many church members still regard the church and God as charity, and in that spirit make their gifts—fills one with wrath. The gossiping tongue of well-intentioned people—that keeps one going around with a garbage wagon to clean up the filth—is nauseating and disgusting. The small vision, the pettiness, the inconsistencies of people, sometimes freeze the "genial currents of your soul."

But taking it all in all, good and bad—if I could choose my life work again I *would* choose the ministry—for:

It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And fight there for men and God.
Oh! it seams the face, and it tires the brain
It makes one ache 'till your friend is pain;
But, it is great to be out where the fight is strong
To be where the heaviest troops belong
And fight there for men and God.

# Patrollers of the Air*

By GUSTINE COURSON WEAVER

MY HUSBAND and I are in our tenth year in an eighty-two-year-old church in a county seat town of 10,000 population. When my husband was ill recently, the chairman of our official board came to visit him.

"As soon as you are able to travel," he said, "your transportation to Mayo's is ready for you."

And that is how it came about that we have all been watching the mails and the telegraph and telephone offices most anxiously.

On leaden feet the day arrived when we were due to get news from the hospital, but there was no telegram. I inquired at the telegraph office and my anxiety became the burden of the operator, though I was then ignorant of this. At nine o'clock that evening she telephoned me.

"I'm leaving the office," she said, "but I have made arrangements with the Dallas, St. Louis, and Kansas City operators, who relay our night messages, to call me at home if a wire comes for you from Rochester. Otherwise, they would file it for morning delivery. If it comes, I will phone you at the manse."

And this woman is not a member of our church at all!

As I lay down to sleep, visioning her pleasant countenance, I was wishing tremendously that such kindnesses could be spread over the newspapers as "morning news." The unselfish love behind this unusual kindness, of which her company knew naught, surcharged my being.

I slept fitfully. Now and then I awakened as with the sound of gentle wings about my bed. "My telegraph friend is patrolling the air," I breathed to myself as if praying to God the while.

At last the black hours of night passed away and my telegram came that morning, though its message was none too reassuring.

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THE second patroller of the air came to me in quite as unsolicited and unexpected a manner. I had promised to speak on a program at a women's meeting in Dallas the day my telegram came and the chief operator of our telephone office knew I was expecting a call from Rochester. Unknown to me, she had noted from the daily paper the street and number where the meeting was to be held. The day was a holiday for her and she had planned to go to the state fair in Dallas. But before she left the office she arranged that, in case I should be called by long distance, they should broadcast for her at the fairgrounds in Dallas. When she told me this that evening in the study of the manse, I was electrified with the thoroughness of this "air patrolling" upon which I had stumbled.

"But how would you have reached me?" I asked, breathless in my amazement.

She had fortified herself, it proved. For in the early hours of her vacation day she had driven through the city and located the house where I was to spend the day. All day long she had been listening for that call—for me and mine—ready to come after me!

* * * * *

PINNED near my desk are these precious words: "The Eternal God is my dwelling place and underneath are the Everlasting Arms."

I was speechless with the knowledge that God's arms were not only underneath me but his wings seemed to have been over me, sheltering me, and these, his messengers, had been patrolling the air for me. The appreciation I had for the telephone and telegraph companies caused me to ask questions. Here had entered my life the services of these faithful people by night and day. There must be much love beneath these deeds of kindness. "Yet something of magic must be firing the souls such as these in their daily toil," I mused.

"When you are old," I asked, "will your company care for you—now that you are selling every moment of your life and every atom of your strength to them in such utter abandon?"

"Indeed, they will," my friend replied. "At the end of twenty years of service I will receive a pension. Not only that, but if I die my dependents will be cared for by my company, too."

Suddenly I caught a vision that was unspeakably beautiful. Here was an earnest soul who dared to sell herself even on a vacation day in services for her company and her company's patrons "be they where they will."

"After all," I conjectured silently, "her company knew how to build efficiency in its personnel. Its policy of undergirding and of assuring the weary hearts of its thousands of tireless workers is its magic." I marveled that the world did not hasten to embrace such a challenging policy for its very merits.

* * * * *

GOOD news came on a glorious day of sunshine, and I went with a tiny lavender present to my telegraph friend to assure her of my appreciation. We fell to talking about her company. Her enthusiasm was contagious. Her company, whose protection

*Advance chapter from *Canticles of a Minister's Wife* to be published by Powell and White.

undergirded her, is her overseer in sickness and in health, "e'en down to old age," and, when death do them part, it cares for her dependents. If she should become disabled it will pay her a full salary for three years, and a half salary for another three years.

I found myself wishing I was a "patroller of the air." I wanted to do loyal things for people who weren't expecting them. I wanted to be faithful to my company both night and day. What a mystic job to conjure with, what an uplifting task, serving yearning hearts in a way that only "patrollers of the air" could! I started to write a poem—

A Patroller of the Air I'd be
For to such do all folks flee—

when my telephone jingled and my poetry wing-led!

"The wife of a picture show operator has to go to the hospital. Could you see her at once? Her husband asked for your husband to pray with her, but I told him he is at Mayo's and that you would be willing to go."

"Do I know her?"

"No, but they are fond of your husband. He is not their minister but they 'claim him' because of his prayers at church 'for those who toil.' That's why they want him now. They know he knows how to pray to God and uplift burdened souls."

As I looked into that woman's distressed eyes later, I suddenly *knew* I was already initiated into the guild of "patrollers of the air." I was going to "patrol the air" for her and her loved ones. I would stand by!

"My prayers will follow you. I'll be praying while you go to the hospital, while the doctor is doing all he can to bring you back to health."

Only patrollers of the air, who vision it, know fullest of the hungriness of human hearts at such an hour. It cannot be put into words.

I too am going through a clinic! I am getting reports on X-rays. My symptoms, however, are not operative and I think I have found the remedy in the files of my husband's study. Someone, I read, has found a way in which "patrollers of the air," such as my husband and I are, will, when our service is finished, be cared for even as the telephone and telegraph workers are cared for. So now we can all give unselfishly every hour and every atom of our strength to our work; for our "company" will undergird us with its Pension Fund.

Leaves are scuttling in the garden. The witchery of autumn is upon me and my soul feels the mystery of the end of this glorious day, filled with the common routine of my life, with service. Is it the hidden pathos that seems so glorious and makes life so radiant? I wonder. Would that young folk would build manses like ours and that they might, too, become "patrollers of the air."

The stars through the gray clouds above me peep out. My heart is satisfied. A flock of geese in the age-old, wedge-shaped form fly over our garden and I know that on a northern train bound for Dixie, with renewed vigor to take up his task, is one whom hundreds call "our minister." He is a "patroller of the air," for he bears souls to God through his daily life, through his sermons, and through his prayers.

In the soft-scented darkness I believe that those whom he serves, whom he has served these many years, will care for him and me whatever befalls. In my heart I feel that God will care for us "e'en down to old age." I shall remember forever this evening with its fragrance and the truth that I have found. Its purple twilight is flooding my soul as if the Master Patrolman were weaving a tapestry in the heavens above.

A fair and lovely look has settled over all things about me. I question not what is ahead for me any more than the geese question what draws them on their way as they fly across the chartless sky.

# A Spring Magnificent

FOR wild anemones star-shining in the little wood,
For the scent of wet earth and of growing things after rain,
For the song of the thrush,
For the mountain sap,
For the unfolding of the little curled ferns and the daisies awakening,
Praise ineffable!

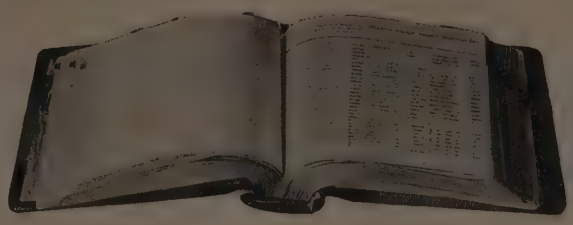
For the dance of the white narcissus in the south wind,
For the feathery emerald fronds of the tossing larsh,
For the sulphur butterflies,
For purple shadows on a blossoming mist of bluebells,
For young lambs and little rabbits and all happy new-born things at play in the fields,
Praise unutterable!

—Theresa Hooley.

# Who Are These and Whence Came They?

## A Study of the Ministerial Relief Roll

**Each of the four hundred and twenty-five names on the ministerial relief roll is an individual and most of them would justify an inspired biography. Their assembled records throb with their sacrifices and ring true to their Christian lives. If one reads these statistics carefully, he cannot help but catch the glory and the majesty of the work of the ministry and feel the spirit that has made men forget to count the cost.**



**Ledger in ministerial relief office containing permanent record of those helped by the fund**

**The members of the roll fall into three classifications—the preacher, now retired because of ill health or old age; the widow, who shared with her husband a life of devotion to the churches of Christ; and the missionary, living his last days on home soil. The accompanying statistics have been based upon records gathered at the time of each enrollment.**

THERE are 201 preachers on the ministerial relief roll who are receiving a check each month. Of this number 197 are white and 4 are Negroes. The ages of the recipients range from 46 years to 93 years. The average age is a little over 73 years.

The duration of the regular ministry of the ministers extends from three years to over 58 years. The length of the average ministry is a little past 35 years.

The total number of baptisms by the 166 ministers for whom we have records on this item is 233,068. The average number of baptisms per minister is 1,404 and the largest number 11,000.

For 97 of these veterans, there are reports of 583 churches organized, one man having 60 to his credit.

There is one minister on the roll who reports having preached for nothing and four who received only freewill offerings as their remuneration. The average for the 173 ministers whose records are available is $744.87 a year during their active ministry.

The minister who has been on the roll the longest was enrolled in 1897.

The benefits paid the ministers average $25.14 a month. The last monthly payment for ministerial relief was $5,202 for the 201 ministers on the roll. Parenthetically, it might be added, that because of the limitations of the annual Easter offerings and the ministerial relief funds in general, no attempt can be made to provide more than the actual necessities of life.

Of the 201 cases, 195 are known to have been married. Of this group 98 wives are living, 32 are deceased, and of 69 there is no record. Four men did not report on their marital status and two are bachelors, who, for the information of the interested feminine public, are 75 and 86 years old.

This group of 201 ministers live in various places throughout the country. Some are living with sons or daughters. Others are living in the towns of their pastorates and some restlessly live where they can find the warmest sunshine for their declining years. Thirty-three states and Canada are represented.

### The Widows

There are 206 widows of ministers receiving monthly ministerial relief payments. Of this number 205 are white and one colored. There is also one widow of a teacher on the relief roll, making 207 in all.

The years of service for the husbands of these widows ranged from three to 60 years. The average number of years of service, based upon the 184 cases where the records were given, was over 31 years.

The widows are from 35 to 96 years old, the average being a little over 66 years. Of the widows now on the roll the earliest enrollment was in 1896, the year after the Board of Ministerial Relief was organized. The average monthly amount paid to a widow is $20.80. Last month the total amount sent to the widows for relief was $4,194.50.

### The Missionaries

There are 13 missionaries on the roll whose ages range from 40 to 76. Their service in the foreign field ranged from 8 years to 30 years.

Last month $375 was paid in monthly aid to the missionaries, in addition to $420 paid by the United Christian Missionary Society in retirement allowances, a total of $795 to this group.

### Even Briefer

**Total active ministry of preachers on the roll and preachers whose widows are on the roll: 13,452 years.**

**Total baptisms during active ministry by preachers on the roll and preachers whose widows are on the roll: 439,499.**

**Total churches organized during active ministry of 97 preachers who reported such service: 609.**
**(Earlier ministers and widows were not asked this question.)**

**Average yearly salary of ministers on the roll during active ministry: $744.87.**

**Average monthly relief paid to ministers on the roll: $25.14.**

**Average monthly relief paid to widows on the roll: $20.80.**

**Average age of preachers on the roll: 73 years.**

**Average age of widows on the roll: 66 years.**

# A Charge to Keep I Have!

## The Radiating Influence of a Single Life in the Ministry

By J. MITCHELL HOYE

**Recently at Louisa, Virginia, a recognition service was held for Walter Scott Hoye because he had completed fifty years in the Christian ministry and because he was retiring from the active charge of the Louisa Christian Church at the age of seventy-five years. The story of his selfless life might be duplicated many times among our ministry, and is given here as being typical of the rich and diversified contribution to the general welfare of society made by the average minister throughout his span of life. Especially noteworthy is the number of lives Mr. Hoye has influenced for the ministry and other lines of definite Christian service, the "compound interest" on such a contribution being almost inestimable. (See Frontispiece.)**

WALTER SCOTT HOYE was born at Beaver Dam, now State Farm, Virginia, December 7, 1853, too late to serve as a Confederate soldier, but in time to view, in his most impressionable years, the berning homes and waster farm lands of war-stricken Virginia.

In his teens he felt the need of Christ, made his confession, and was baptized by Z. Parker Richardson at the Holly Grove Church in Goochland County, Virginia. Almost immediately he experienced the urge to devote his life to the Christian ministry. His father and his brothers objected. His father wanted him to be a business man. One brother declared: "I had rather be a hewer of wood and a drawer of water than a preacher." But his sister Emma encouraged him, saying: "Go, brother, I'll help you."

At twenty-one he sold a colt for $85 and with that money he entered Bethany College in 1874. He won the friendship of President Pendleton who helped him secure work, and so, by scrubbing floors, managing a boarding club, preaching and tutoring, he graduated in 1879.

Following his graduation there came three more or less turbulent years of pastoral and evangelistic effort in the Piedmont District of Virginia. They were years brilliant with promise upon success, and dismal with discouragement when unkind criticism was encountered. Then came a call to the historic church at Beaver Creek, Maryland. From that time on the story of his life is the story of two pastorates—the Beaver Creek, Downsville circuit, 1882-1911, and the Louisa, Virginia, charge, 1912-1928.

For nearly twenty-nine years "Brother Hoye," as he was affectionately called, remained at Beaver Creek, refusing calls offering much higher salaries. There were numerous calls to city churches. There were calls to be city evangelist in a strong center and to the work in Jamaica. All these he rejected because he loved the people he served, because he felt he was doing a good work among them, and because he "could think of no reason why he should leave them." His salary there never grew larger than $800 a year.

He made himself not only a preacher and pastor, but a community force as well, pioneering in the proper service of the rural church and the rural minister. He worked to secure a centralized school at Beaver Creek when the idea of the centralized school was new. He helped secure improved roads and bridges, and the Beaver Creek District was the first in Maryland to go dry under the state local option law.

Soon after the beginning of the work at Beaver Creek, Frederick D. Power, for thirty-five years pastor of the Vermont Avenue Church, Washington, wrote as another Virginia and Bethany graduate to welcome him to his new field. These two became fast friends for life, and they soon began to arrange for the organization of the Christian Missionary Society of Maryland, Delaware, and the District of Columbia. Calling ministers and laymen to their assistance, they set up a temporary organization which was ratified by the State Convention the next year, 1886. F. D. Power was the first president and Walter S. Howe was the corresponding secretary until 1898.

W. S. Hoye took his office very seriously and immediately became active in evangelistic work and in the establishment of new churches. He was in constant demand for meetings.

At Keiser, West Virginia, he luckily caught the editor of the local newspaper when he fell from the roof of his home, thus saving his life. A strong church was established here more quickly than usual, thanks to the excellent newspaper publicity.

At Paw Paw, West Virginia, Mr. Hoye was holding a meeting in the face of violent opposition. A young man by the name of Shiver led a group of boys to the church armed with rotten eggs. The text that night was, "I am not ashamed of the gospel of Christ." Shiver forgot his eggs and the next night made his confession. He went to Bethany College later, studied there a while, and preached until his death.

At Fairfield, Pennsylvania, where Mr. Hoye established a church, the opposition was so severe that a stoning was threatened. He continued to preach and to appear boldly in the streets. Out of the meeting came one of our pastors, Ira P. Harbaugh of Virginia, the president of one of our colleges, James A. Brown of Johnson Bible College, Tennessee, and the wife of

one of our ministers, a sister of Mr. Harbaugh. One of the most vital of his activities for the brotherhood concerns the minister and at once declares his passionate loyalty to his profession and his solicitude that there might be a supply of leadership for the church.

"In the minutes of our conventions is found a resolution, adopted October 28, 1886," writes J. A. Scott, secretary of the Christian Missionary Society of Maryland, Delaware and the District of Columbia, "directing the appointment of a committee on Ministerial Education. James Vernon, W. S. Hoye and W. H. Schell were named. At that time, two young men were asking for aid to go to college. Brother Hoye served as secretary-treasurer from that time. He was the main advocate and solicitor for funds for that good cause till 1912, when he resigned."

Bruce L. Kershner was one of the brothers on the Maryland farm who was influenced for the ministry by Mr. Hoye

The first contribution came when Mr. Hoye was called to Harford County, Maryland, to conduct a funeral. The widow found a five dollar gold piece in her husband's pockets and gave it to Mr. Hoye, remarking: "Take this and consecrate it to some good purpose." From this beginning the fund grew until it amounted to $3,687.76 at the time of his resignation.

"Some of the persons who have shared in the use of this fund," Brother Scott continues, "are A. E. Zigler, C. M. Kreidler, J. D. Forrest, W. M. Forrest, J. H. Mohorter, S. Wagman, John Whistler, Bruce L. Kershner, George B. Townsend, E. F. Folks, J. W. West, George W. Brown, C. B. Titus, H. A. Blake, John Mullady, C. C. Cowgill, E. O. Zigler, H. V. Miller, W. H. Warfield, Howard Connolly, C. S. Ehlers, Roy Slifer, C. N. Wales, P. P. Hasselvander, W. E. Holloway, C. N. Jarrett, R. J. Bennett, Moody Edwards, Hayes Farrish, W. A. Ryan, Adelia Stevens, O. C. Barnes, Charles Richards, E. B. Munson, Bertha Piglow, all prior to 1910. Since that time fifteen or more have been cared for and the fund in May, 1928, amounted to $4,733.58 which includes all that has been accumulated and in part returned. A wonderful work of love without salary or expenses and with scanty praise."

J. Mitchell Hoye, son of Walter Hoye and himself a preacher, caring for the Woodstock Virginia, Church

In addition to those aided through the Fund, Mr. Hoye aided personally E. B. Bagby, Richard Bagby, Dr. A. F. Bagby, Dr. Bathurst Bagby, and others.

He was liberally supported in this work by the Newcomer family of Beaver Creek and Baltimore. Mrs. Nannie Newcomer Hack never refused a call for educational purposes and B. F. Newcomer had promised $10,000 but passed to his reward before his plans were completed.

More important than the work of financial support and aid was the work of life enlistment. In addition to those financially aided Mr. Hoye interested many whose parents were able to provide the funds for their education. Here is a typical case:

A Maryland farmer was planning to give each of his two sons a farm. There was a visit to this home and a conference and prayer. Pastor and father were on opposite sides of a fodder shock. The mother was consulted. The parents caught the larger vision, one son was sent to Bethany and the other to Transylvania, and both are influencing other young lives in one of our church colleges. These are the Kershner brothers—Frederick, dean of the School of Religion at Butler University and Bruce, a teacher in Butler.

The contribution Frederick D. Kershner and his brother Bruce are rendering the cause of Christ is a direct result of the ministry of Mr. Hoye

The aged minister also received the kindly assistance of Mr. Hoye. A well-known minister had served thirty-five years as pastor in a large city. His health failed, and the church felt compelled to call another man. Mr. Hoye met with the official board. He pointed out the duty of the church and shamed them for even thinking of turning out a man who had served them for thirty-five years and concluded that if the church refused, he and his Virginia brethren would support this worthy man. The board voted to care for the old minister as pastor emeritus.

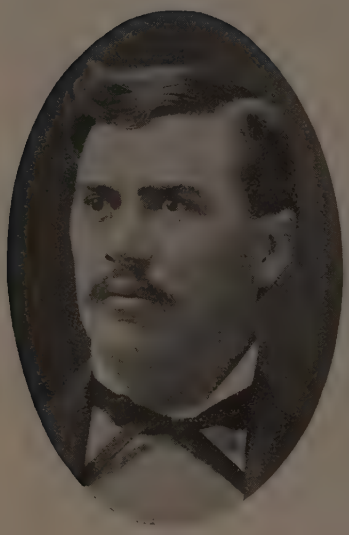
As a pastor he was blessed as only those can be who remain faithful to one charge for a long period of years. When a man can perform the marriage ceremony of the children of parents he married and when he has conducted every funeral in the household for a quarter of a century he becomes in

(*Continued on page* 44.)

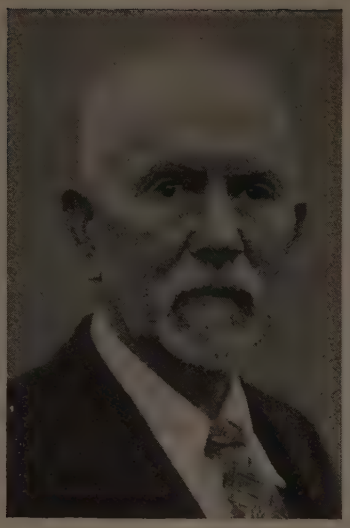
# Then and Now

## Faces That Tell the Story of Years In the Ministry

SOMEONE has said that great books are easy to read because they are so hard to write. Great lives are easy to read in faces because they too are hard to write. In no instance is this more true than in the case of our aged ministers. Upon their faces are marks that the Master has traced. A compassion for the world is in their very bearing. The calling they chose did not offer a life of ease; there was no pot of gold at the end of the journey. But there is for them a richness that comes like a benediction, a peace that passeth all understanding, a quiet, calm joy that is the reward of all who know him and do his bidding.



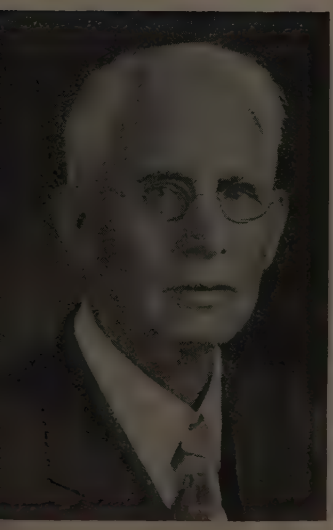
HERE is a group of five men selected at random from the ministry of the brotherhood of Disciples of Christ. They are all on the ministerial relief roll of the United Christian Missionary Society. They are pictured on this page as they looked soon after entering the ministry many years ago, and, on the opposite page, as they appear today. They have given unstinted service and the years in the pulpit have taken their toll. See if you can trace the resemblance and match the photographs. Next month we will give the correct identifications.



B. F. Clay of Hillsboro, Oregon, has given 48 years to the ministry, and has baptized between 750 and 1,000 people. He was our first missionary in Salt Lake City and called the first Idaho state convention in 1898. He is now 79 years old, and says, in connection with a desire to continue preaching, "I feel able to preach but have been turned down by three churches in the last three months for younger men."

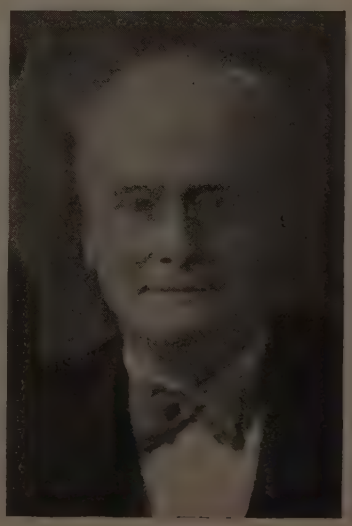
Fifty-five years in the active ministry is the record of B. H. Hayden of Algonac, Michigan. Over 1400 people have been baptized by him, three congregations organized and three have entered the ministry through his efforts. Now at the age of 89 he is resting from his labors as the brotherhood honors his service and others like his, through its support of Ministerial Relief.

Nathaniel M. Ragland has been pastor and pastor emeritus of the First Church, Fayetteville, Arkansas, since 1885. In all he has given 55 years to the ministry, baptizing about 2,000 people and supporting in every way the great world-wide work of the Disciples. He has just passed his 83rd milestone in life and is deserving of a rest from his labors.



At the ripe age of 76, E. M. Douthit of Austin, Texas, looks back upon a life of service and sacrifice. He came into the Christian Church in 1874 and began preaching in 1887, his field being mainly in Texas where, as an evangelist, he has baptized thousands. His contribution to the cause of Christ is a benediction to his life, and an inspiration to those who come after him.

While for over twenty years, Edward L. Ely of Des Moines, Iowa, has been an invalid, his life has been brightened by the glow of satisfaction he feels over the service for Christ rendered in the early years of his active ministry. His field has been mainly in Nebraska and Missouri, and now that he is no longer able to serve, a grateful brotherhood remembers him.



# Another Advantage of the Pension System

By C. M. RODEFER

IN THE consideration of the possible participation in the Pension Fund on the part of both the church and the minister, there are many features to be studied seriously by both of them. There are the spiritual angles, which deal with the "oughtness" of it, and there are the financial aspects dealing with the various forms of relief and sustenance that accrue to the minister and his family. And then there are also other practical results of the new contractual relations. It is one of the latter that holds my attention for the moment.

Among the practical beneficial results that will accrue to all parties concerned, is this, namely, the Pension Fund will eliminate any fear of calling a minister to serve a church when he is approaching the age of retirement, or in case he is unfortunate enough to have a slight physical defect.

A minister ought to be in position to give the very best service of his whole life as the years and experience ripen him—may I say about sixty years of age. If the man of sixty has been a physical giant or is exceptionally well preserved and active, church committees whose duty it is to recommend a minister, will probably not be influenced in their judgment by the age of the man, but let the man be of weaker physique, or let him have slight physical defects—nervousness, poor sight, difficulty in hearing, then the same committee will doubtless be affected by these and other similar conditions. Especially is this true if there is a younger man on the list of applicants. In my judgment it is only natural to expect that the committee would turn first to the younger man, and the chances are that the younger man out of his inexperience will be more erratic, less of a leader and an inferior counselor, and taken as a whole, a less efficient minister than his older preaching brother.

To my mind the element of fear is the controlling factor in a situation such as has been outlined here. You say, "Fear, whose fear?" The answer is, the double fear. There is first the fear of the older man himself, lest he become physically weakened and as a consequence less efficient. His pride will help him to hide *his* fear.

On the other hand, however, the fear upon the part of the church is not so often concealed. It is considered in the more practical light. The minister that is applying for the position as their pastor is in the most of cases not very well known to the Board or the Committee. The Committee is often composed of so-called "cold-blooded," "hard-boiled" and "practical" laymen. They see in this applicant a man who has through two score of years built up a fine reputation as a faithful servant of the church. They accept the normal financial condition of such a man and hurriedly pass over the fact that this man is not possessed of this world's goods—very few preachers are. They also see in this man an individual of decreasing physical powers.

The Committee says, "This man is all right now, but what will he be five or six years hence? Should we call a man to be our minister who within a few years is liable to have a physical break? If we call him, is he not liable to become a charge upon our hands? And if he should have this break, would we have the heart to ask him to resign, especially since we know that since he has nothing laid by he probably would become a charge upon the generosities of the brotherhood for the remaining days of his life?"

THESE fears are real, but there is a way to escape them. Let both the minister and the church participate in the Pension Fund, and after the Pension Fund is operating at normally full efficiency, then the man of sixty or the man of low physical bodily equipment need not suppress his pride and he will be free to apply for any position within his qualifications, and the churches to whom he applies may escape this process of ignoring the man simply because he is old and they may proceed to call him with the full understanding and with fullest assurance that in the event of either the man's total disability prior to the retirement age, or upon his reaching the retirement age, they will be fully protected.

It will neither be out of order, nor out of the ordinary, for them to say to this good man, "Well done, good and faithful servant, you have served this and other congregations in the heat of the day, and now there is laid up for you by your brethren of the churches at large, as well as by your own payments, a competence that will in a measure take care of you and yours in the sunset days; now take your rest, abide with us and lift us by your counseling wisdom, but from now on the responsibilities of the active leadership of this congregation will be reposed in your successor."

By this process the mutual fears of the contracting parties will be avoided. Also, the assurance that this process can be and will be the normal procedure, will enhance the work of all ministers as they work through the years, never hampered by the fear of premature disability, or of unproductive days at the close of their ministry.

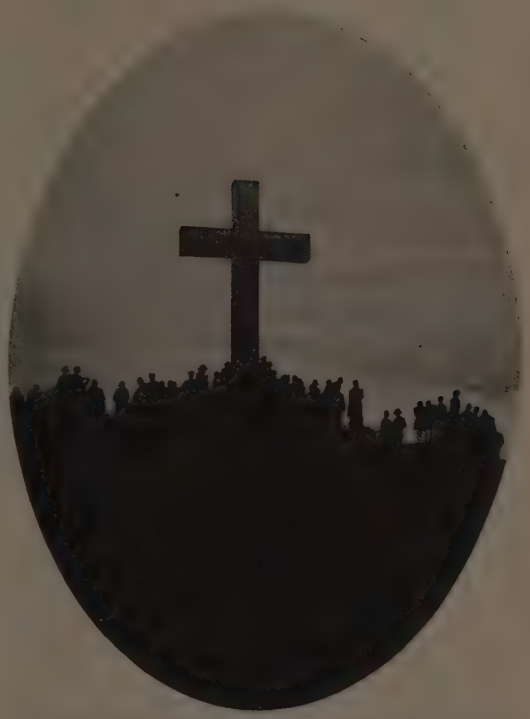
# "As It Began to Dawn"

EACH year many churches hold a Sunrise Prayer Meeting on Easter. This has been a growing custom during the last ten years. This year it is expected that more congregations than ever before will plan such an early service since this Easter marks the 1900th anniversary of the resurrection of Christ.

In some parts of the country, as in the past, union sunrise services will be held. In Indianapolis this year a great service is being planned at Monument Circle in the heart of the city. In Colorado Springs a meeting will be held at dawn in the Garden of the Gods. In St. Louis a union service will be conducted in Forest Park. In Los Angeles the service is one of the largest each year of any held throughout the nation. In Honolulu the Easter Sunrise Service is held annually at "The Punch Bowl," outside the city.

Many local churches observe this early prayer service. In order to help the congregations in their plans for this part of the day's program, an order of service has been prepared by Jesse M. Bader of the United Christian Missionary Society and is available in quantities.

Every member of the church is filled with expectancy concerning spiritual and numerical results this Easter. In attendance, offerings and additions to the church, it should be the greatest day the churches have ever experienced. The mission fields observe the Easter Sunrise Prayer Meeting each year. Thus, the sun will be continually rising upon groups in prayer around the world. The world will be girdled by prayer and a day begun in prayer cannot help but end in victory.



Sunrise Prayer Service, Easter, 1929, in Honolulu

## For Easter Meditation

*I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.*

*God is love, and he that abideth in love abideth in God, and God abideth in him.*

*There is no fear in love, but perfect love casteth out fear.*

*For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

*And this is life eternal, to know God and Jesus Christ whom he hath sent.*

# Roads and Radios

## And the Changes They Are Bringing to Our Mountian School Program

By GRANT K. LEWIS

LAST October, a disastrous fire visited our historic mountain school known as Hazel Green Academy, at Hazel Green, Kentucky, and burned to the ground our girls' fine dormitory. This was our newest and best building, and its burning is a great loss to the Academy. Very fortunately, no lives were lost. At great inconvenience, the girls and teachers, crowded together into our other dormitory, are carrying on their school work with fine fidelity. Principal Henry A. Stovall and the entire staff are credited with unusual loyalty under these very difficult circumstances. A crude board shack has been erected which temporarily meets the necessities for a dining hall. The insurance covering this loss amounts to approximately $35,000.

Before the fire came, to add its burden to a building program for this growing school, appeals had reached us for funds with which to build a gymnasium and a new Academy building. Before proceeding to launch a building program and expend an additional sum on this school, the home department of the United Christian Missionary Society realized the necessity of making a complete survey of the educational situation in the Kentucky Mountains, and particularly in Wolfe and adjoining counties, where the majority of the students for Hazel Green live. To get at the facts on which to base its studies and findings, H. S. Calkins, our educational adviser, visited most of the high schools, small towns and villages in this section of the Appalachian Mountains. Conferences have been held with teachers and citizens in the various communites. We also conferred with the state educational department, and with many interested friends of Hazel Green Academy in Lexington and vicinity. Furthermore, helpful conferences have been held with representatives of other national home mission boards, having responsibilities for mountain schools similar to our own. The department has also had the advice and services of A. F. Wickes, architect of the church erection department of the United Society, who made a trip to Hazel Green for personal observation and counsel.

As the result of this extended survey and intensive study concerning the future of Hazel Green Academy, and of mountain school work in general, several significant observations have been made.

First: A better day is dawning for the mountain people. New forces are being released and appropriated for the help of the mountaineer. Highways and high schools are coming to the Highlanders. Radios and automobiles are coming in increasing numbers to the secluded settlements in the Appalachian ranges. We should be alert to the great danger of doing too much for these fine self-respecting people. Our policy should be to help them to help themselves.

Second: A new conscience is coming to the state-governments. The state is seeing increasingly its duty to provide a system of free education for every boy and girl. Because the state has not done this in the past is the reason why the church, through mission boards, has stepped in and provided schools for these neglected mountain areas. The state now has, or is in the process of having, legislation to provide equalization laws, whereby rich sections of the state may help bear the burdens of the poor sections in maintaining public, high and grade schools. Tennessee already has such a law, and one is now before the legislature of Kentucky. The passage of such a law is inevitable in all the states of the Appalachian Mountains.

Third: Dormitory service will be a diminishing factor in our educational program for mountain schools. With the gradual transfer of the grade pupils to the county for school privileges and with continued development of highways this change is inevitable.

Fourth: Our major responsibility in the immediate future is to provide building equipment and maintenance for the upper grades and for the high schools in our mountain schools.

These findings are in principle the same as those which are being put into effect already with respect to our mountain school at Livingston, Tennessee. The United Society will proceed immediately this spring and summer to apply them at Hazel Green Academy. By way of illustration of these principles and making them concrete and to apply to Hazel Green Academy, we note the following items of procedure—

First: The discontinuance of our support for the first six grades in Hazel Green Academy with this school year, and the approval and cooperation of the citizens of Hazel Green and the County Board of Education of Wolfe County, Kentucky, in making provisions for these six grades in the public schools of Hazel Green and adjacent school districts.

Second: The United Christian Missionary Society

will gradually transfer, as the situation warrants, from time to time, the remaining grades and the high school to the county and state for maintenance. This will probably require a period of several years.

Third: This spring and summer the old Academic building, known as Pearre Hall, will be transformed into a dormitory for girls.

Fourth: A new high school building will be constructed at Hazel Green to meet the needs of that part of the county for a high school building for the next fifteen or twenty years.

Fifth: A good well will be sunk, and water tank and other equipment provided for needed fire protection and sanitary purposes.

Sixth: In all these educational changes, the good will and cooperation of the citizens of Hazel Green and of the County Board of Education of Wolfe County, will be sought and continually cultivated.

Our confident expectation is that with this new and growing interest in making provision for its own school, there will come to the citizens affected, a new sense of obligation that will vitally affect for good, the steady development of the entire peoples of the region affected, socially, economically and spiritually.

# An All-Indian Camp Fire Girls' Group

GIRLS' Camp Fire groups over the United States will be interested in this picture of an all-Indian Camp Fire group. The name of the Camp Fire group is Nash-Tum-Na, meaning "One Heart," and is organized at our Yakima Indian Christian Mission, White Swan, Washington. This group of girls in their Camp Fire activities and in this Camp Fire dress, symbolize the thing which we are trying to do for the Indian boys and girls at White Swan. We are attempting to conserve that which is rich and fine in the old life, and tie it into a Christian civilization.

Dr. Thomas Jesse Jones, educational director of the Phelps Stokes Fund, says that the American Indian problem is fundamentally one of education, not merely of the head but social adjustment of the American Indian life to the best standards of modern civilization, which make possible a genuine spiritual life for the Indian. Such an ideal of a complete education for Indian young people, coming from Thomas Jesse Jones, harmonizes with the idea presented by the young Indian Christian youth who presented the importance of Christian education in this picturesque illustration, "If you give me education you train my one hand, and I am able to do some things that may be good, maybe sometimes bad things; give me education and Christian religion, and you train my two hands and I am able to do many things and always desire that they be good things."

# Listening In On the World

## A Summary of Recent Significant Events from the Christian Point of View

JAMES A. CRAIN

AT THE time of going to press the five-power naval conference in London has been in session for almost two months, and developments during this time have abundantly verified the early predictions that France would prove to be the difficult factor in negotiations. After the programs laid down by the various powers were all in, it became evident that France's demand for either an increased armament allowance or a tripartite treaty guaranteeing against aggression would prove a difficult problem for the conference. In short, France demands guarantees that her channel of communication with her African possessions, which are larger than the United States, shall be kept open, so that in event of war in Europe she can bring additional man power from her African colonies. Since Italy regards the Mediterranean as an "Italian lake," France very naturally sees difficulties ahead unless she is given either adequate naval armament or treaty guarantees by the larger powers. The American delegates to the conference have disapproved of any suggestion that the United States should be a party to such an arrangement, knowing full well the traditional attitude of our government toward such entanglements.

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Discussing the loss of time on account of the overthrow of the French ministry, Charles Francis Adams, secretary of the navy and a delegate to the conference, in an address delivered over an international radio hook-up on March 2, declared that nothing had been lost except time and that a few days more or less spent in discussion is as nothing compared with the cost of maintaining even one small cruiser, and that when the French return the conference will begin just where it left off. Continuing, Secretary Adams said, "We have presented our suggestions of relative programs for our navy, the British and Japanese, and those nations have likewise presented theirs to us. The French have presented their figures and the Italians theirs. As you know, we ourselves and the British are not far apart. We believe that we and the Japanese are coming nearer to an understanding. The reconciliation of the British, French and Italians has been delayed by the fall of the French government, but nothing has been lost by that except time."

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On February 13 the French delegation presented their statement of naval needs to the conference, asking for a total tonnage of 724,749, which they declare is solely for defensive purposes. The present French navy has a total tonnage of 579,820, consisting of 173 vessels, 148 of which are submarines and destroyers. If France's demands are allowed it will mean an increase in her navy of 144,929 tons and would almost surely necessitate an increase in Great Britain's demands, which would automatically increase the tonnage which the United States would have to build to maintain parity with the British navy.

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Prospects are bright for agreement between the American and British delegates on parity of their respective navies, provided the knotty French problem can be solved. At the Rapidan Conference last October, President Hoover and Prime Minister MacDonald practically reduced the question of parity to a matter of 24,000 tons of cruisers. The American delegation has made the following suggestion to the British delegates: That since the United States is asking eighteen 10,000 ton cruisers equipped with 8-inch guns, against Great Britain's fifteen, thus giving the United States an advantage of 30,000 tons in this class as against Britain's advantage of 42,000 tons in the smaller cruisers armed with 6-inch guns, both nations be given the option of duplicating exactly the cruiser fleet of the other. This would mean that the United States could increase its fleet of 6,000-ton cruisers by decreasing the number of the 10,000-ton vessels, or that Great Britain could increase her fleet of 10,000-ton vessels by decreasing the number of smaller cruisers. The American delegation also recommended that the battleship fleets of the two nations be equalized by 1931, instead of 1942.

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The preliminary proposals to outlaw the submarine as an instrument of warfare met opposition in the conference from France and Japan, with Italy taking a less positive stand, but in sympathy of the point of view expressed. The submarine is "the poor man's battleship," and to abolish it would place the smaller of the powers in the position of having to build expensive cruisers, is the defense made of this type of vessel. Nevertheless, the conference has succeeded in barring its use in attacking unarmed merchant ships and other types of noncombatant vessels, which, Secretary Stimson is quoted as saying, is "worth the visit of the American delegation to the conference." Some correspondents see in the proposal to abolish submarines an advance by Stimson and MacDonald with no expectation of ultimate success, but for strategic purposes. If this is true, the point gained is that France, Italy and Japan were themselves compelled to champion the "humanizing" of submarine warfare in order to prevent its abolition. Since nations with limited surface craft strength are more likely to be tempted to use the submarine without restriction, there is manifestly a diplomatic advantage in having the smaller nations themselves champion its humanization.

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On February 10 the federal grand jury sitting in Chicago indicted 31 corporations and 156 individuals, charging them with operating a nation-wide alcohol ring which has been diverting industrial alcohol since 1923. The conspiracy, the government charges, extended from New York to Los Angeles, with branches in Philadelphia, Detroit, Cleveland, St. Louis, Minneapolis, St. Paul, and North Bergen, N. J., with the central bootlegging ring located in Chicago. It is charged that Abastassoff Srebren, a Bulgarian chemist, discovered a process whereby preparations made from industrial alcohol could be re-distilled and the alcohol recovered in its pure state. About the same time indictments were returned in Springfield, Illinois, charging the Corn Products Co., and the Fleischman Yeast Company with conspiracy to violate the prohibition laws.

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Those newspapers which so bitterly assailed the Prohibition Bureau for the death of Henry J. Virkkula near Little Fork, Minnesota, last summer ought to give particular attention to the following news item appearing in the *Literary Digest*,

"Emmett J. White, customs officer, is acquitted of the murder of Henry J. Virkkula near Little Fork, Minnesota, June 8, when Virkkula is alleged to have failed to stop his car on order of the customs officer."

In every case of shooting of a suspected bootlegger by a prohibition enforcement officer, coast guard or customs officer the Wet press raises a hue and cry against the officer involved, without waiting for a trial to determine the facts. Unfortunately, in this unfair and un-American attitude they are too often joined by some members of congress whose wet proclivities outweigh both their fairness and their Americanism. It is fortunate indeed that such officers can be assured of having their cases heard in open court before a jury where the facts can be brought out and where justice can be had. Prohibition does not need to condone murder or unnecessary violence to justify itself, but men whose lives are endangered in the task of enforcing the law are entitled to be tried by juries and according to law and not by fanatical wet newspapers and frenzied advocates of a burning thirst.

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*Collier's Weekly* please note—

We would respectfully call the attention of *Collier's Weekly* to the fact that the Jones Law did not make felons of millions of Americans, as the *Weekly* recently stated. Violation of the Jones Law makes a felon of a man, just as the violation of any other law makes a felon of a man. (*Tidings*, published by the inmates of the Oklahoma State Penitentiary, McAlester, Oklahoma.)

It is to such women as these that our Bible women minister. This is a group of mothers at the Baby Show in Pendra Road, India, sponsored by our mission

# "Because of the Word of the Woman Who Testified"

## The Place of Bible Women in the Evangelistic Task

By LAURA LYNN MAJOR

EVER since "certain women" followed our Lord, and ministered unto him, there have been other women, in other lands, who have poured out their hearts' devotion through many avenues of service. The Bible women of all mission lands are some of these.

Particularly in countries where social custom largely separates the activities of women and men, the chance for little children, girls and women to hear anything of the transforming Christ would be small indeed were it not for the work of these, their own sisters, who can tell them the story. The Bible women, trained for this ministry, are called by the church, just as the pastor is.

Since China has been my home for a good many years, I am, of course, most familiar with the women of that land, and with the worthy part they are having in the evangelization of their own people.

One of the most interesting developments, which it has been my privilege to watch, has been that of the changing type of women who have entered this field of service, and the resulting change in the nature of their work.

I wish that all of you could know, as I do, two of these Bible women, with whom I have lived and worked during the past ten years. They represent as clearly as two individuals possibly can, the old type and the new. And since a secondhand acquaintance is better far than none at all I want to tell you about them.

Mrs. Pung was one of the first women in Luchowfu to become a Christian. Of course she could not read, for there never had been a school for girls when she was young. But she had come from a family of culture and good standing and knew the value of education, and, as she understood more of Christianity, she wanted very, very much to be able to read its Sacred Book.

To learn those difficult and complicated characters, when one is nearly forty, is about as hard a task as one could have. But she persisted and after two or three years of study in a school for women, she could not only read fairly well, but could give most earnest witness to the power of the Christ whom she had learned to adore and serve.

And so it was she began her work as a Bible woman—middle-aged, with little training and less background. But with a deep consecration and a real desire to tell others the story.

I had nearly five years of intimate daily companionship with her after she had reached this stage. How well do I remember the radiance of her face as she talked, and the joy she always took in going to the country villages.

But she had learned to give her message in one way only, and nobody ever succeeded in getting her to change that way. If her audience was city women or country children, old people or students, her approach was invariably the same. Though always friendly, she did not believe in wasting time getting

acquainted with people, or making any particular points of contact. Any interest or task other than telling the story simply passed her by. Many times when she was met with indifference and I knew she had not touched any chord to call out a response in her hearers, she would say, on the way home, "Well, I have done all of my part. I have told them of the Savior, and if they will not hear, the responsibility is not on me."

Mrs. Pung's work as a Bible woman was typical of that done by dozens of others who had had similar opportunities and limitations. A few rare exceptions there are, but the great majority are rapidly stepping into the ranks of the lay-workers, as Bible women of another generation take their places.

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I wish you were having Mrs. Chun as your guest today. Your leader would be sure of a meeting without any dull spots and all of you would be charmed by the beauty and strength of this young woman's personality.

Mrs. Chun is a Bible woman, too. And, as you know her, you will understand more fully why the Chinese Christians of today are more capable of responsibility in leadership than were those of the early years.

Mrs. Chun is a widow. She has always lived in a tiny village only a few miles from Luchowfu. Her husband, a country boy and the only son of a widowed mother, had received the best education it was possible for her to give him. In a most unusual way he shared his training with his young wife, who had never gone to school. She was as bright and as appreciative a pupil as he could have desired. And so it was she learned much of the inner mystery of books in the three short, happy years they had together. Their baby girl was a tiny thing, and she, herself, only twenty-one when her husband died.

A long, serious illness followed, mostly the result of grief that was bitter and hopeless. It was during this sickness, that an experience came to her which utterly changed the course of her whole life and that of many others as well.

One night she had a dream. She was about to enter the gate of the city, when she saw standing beside it a man clothed in white. He was not Chinese, nor was he like any of the foreigners she had ever seen on the streets of the city. But as she started to pass by, he said to her, "Woman, you are ill. If you will bow before me in worship, I will make you well." Something in his voice gave her confidence and as she knelt, she felt strength and health return to her.

The Chinese believe very strongly in dreams. So she determined to go to the city just as soon as she was able to walk, and see if she could find this marvelous one of whom she had dreamed.

How well do I remember the first time I saw her. With her mother and little girl, she came to inquire about entering our school for women. Her very evident sincerity and earnestness impressed me at once.

Her easy participation in prayer and her quick application of Christ's teachings to her daily life made it almost impossible not to believe she had heard of him somewhere before. When I talked to her about this she replied, with joyous assurance, that she had not only heard but had seen him. For the first time, then, she told me the dream, which she believed to have been the Master appearing to her as clearly as he appeared to Saul on the Damascus road. Whatever our modern interpretation of dreams may be, hers was certainly used by the Master.

She completed the courses offered in our school, and went to Nanking for further study. There Miss Kelly and Mrs. Gish, with the Chinese leaders at South Gate, gave her excellent training, not only in class work, but experience in practical church school

This group of Christian Chinese women gathered at Luchowfu, following the stormy revolutionary days of the spring of 1927, to hold a service of thanksgiving for God's wonderful care. Mrs. Chun, of whom Miss Major speaks and who had entire charge of the woman's center during the absence of the missionaries at that time, is the smiling woman in the third row near the left, numbered 3

methods. Finishing here, she still wanted better equipment for her work, and entered the Bible Teachers' Training School, a union institution in Nanking in which our church has a part. The emphasis here was upon how to teach and how to do evangelistic work, how to recognize opportunities and how to use them. And the students learned as much by experience out of the classroom as by instruction in it.

Now she is a Bible woman in Luchowfu, through with school and joyously engaged in her task. And what sort of a Bible woman is she?

For one thing, she is sympathetically conscious of the diversity in type among her hearers. She is not content until there flashes back from the individual or group, with whom she is working, some spark of real interest, showing that something beneath the surface has been touched. If one method of preparation or representation fails to produce this, she tries another, being sure the fault is in her and not in her hearers.

Perhaps what will mean most in her service is her desire for continued growth within herself. She reads widely and seeks every opportunity to improve her own spiritual life. Mrs. Chun represents an ever increasing group of young women who are devoting their lives to this work, young women, carefully trained, thoroughly consecrated and enthusiastically in love with their task.

And so the day of widened opportunity and increased responsibility has come to the Bible women of China, enabling them to bear their full share in the development of the Church of Christ in their land.

# As the Orient Looks to Me

## After Thirty Years of Close and Constant Contact With It

By ALEXANDER PAUL

**This is Mr. Paul's first published statement since his return on February 28 from a six months' journey through the Far East**

THE average man twenty-five years ago would laugh when one made the statement that within a generation the great seething masses of the Orient would awaken. Today the statement is glaringly true and one can but wonder what effect it is going to have on the civilization of the West. No longer can nine hundred millions of people be brushed aside with a wave of the hand or a patronizing smile.

India, China, Japan, the Philippines—all thoroughly aroused and clamoring. India, with her three hundred millions, determined to achieve self-government, already organized for passive resistance to the British government. China with her four hundred millions—chaotic and feudalistic, with civil wars continuing for almost twenty years—communism based on Russia red propaganda gaining ground not only among the ignorant classes but in intellectual circles as well. China—divided, famine-stricken, bankrupt, but with one supreme bond of unity, namely "self-determination." The war lords may be at bitter enmity among themselves but they are a unit when it comes to the question of reclaiming their country from the hands of the foreign powers. In the Philippine Islands, that land of beauty and privilege, the one outstanding topic of conversation is "independence." No school debate or oratorical contest is complete unless "independence" has been discussed. Interpret it as we may, independence is the one all-absorbing topic of the day in the Islands and the rising generation will never be satisfied until it is an accomplished fact.

How different are the conditions prevailing in Japan! Here one finds one of the best-established governments in the world, and a people whose loyalty to the Emperor is beyond comprehension to those who do not have the Japanese background. Yet we find great currents of unrest and fear appearing in all classes. Japan is the marvel of history. Her rapid rise from feudalism to the present highly organized central government is unique in the history of nations. Her success in industrial development forces her to face a great economic and social crisis which she is illy prepared to solve should the masses continue to become restive.

IN THIS seething mass, will all religion be wiped out? If not, what religion will meet the demands of nine hundred millions of people who are trying to find themselves? It is a significant fact that many of the leaders of these nations in seeking a way out are turning more and more to the study of the life of Christ, and finding in him the only solvent. None of the bitter attacks of the ultra-radicals in the Orient are levelled at Jesus, rather they are inclined to challenge society to dare to put his program into effect. No divided program—no piecemeal presentation of Jesus will meet the crying need of a disrupted Orient but Jesus presented as the one with a complete manifestation of the God and Father of the children of men. No lesser task than this can be faced by the church which is the only organization prepared to take Christ in all his strength and dignity to a world dazed and floundering.

# A Suggestion of Tomorrow's Mi

By ANNA M. CLARKE

**This fine army of young people is a part—and only a part, mind you—of the 300 young men and women who came from all parts of Indiana to the Indiana State Fellowship Meet held in Frankfort in February**

THE story of World Fellowship Meets can well begin, "Once upon a time," for seven years ago one state launched as its project the bringing together of the young people of the Circles and Senior Triangles, and other young people interested in studying methods of work and exchanging ideas pertaining to missions. It was the age-old question that was asked: "Are young people interested in missions?" or "Do you expect young people to attend?" It was with absolute faith in young people and their sincere appreciation of peoples of other lands that this experiment went forward. One hundred and ten young people from thirty-three churches responded. That small beginning has resulted in the project being carried into ten states with twelve to fifteen hundred young people annually enrolled in the week-end World Fellowship Meets.

The purpose and objective of the World Fellowship Meet are to give the young people an opportunity:

*a*) To discuss their responsibility and opportunity for service in the local church.

*b*) To prepare for more effective missionary leadership through a knowledge of adequate methods of work, and acquaintance of interesting and helpful missionary literature.

*c*) To exchange methods, ideas and plans related to the building of a missionary program.

*d*) To become acquainted personally with missionaries who are serving in the homeland and on the foreign fields; to share more fully, with a sympathetic understanding in their work and problems, as they discover the Jesus way in interracial and international problems.

*e*) To enlarge their vision of the missionary work as they meet students of various races and hear from them of the customs, ideals and aspirations of their people.

*f*) To gain an idea of the scope of the organized missionary work of the brotherhood and relate their interests in study, service and sharing to a world program.

Would you like to follow the schedule of these busy days? Let us attend the get-acquainted hour on Friday night where we not only meet all the young people and the leaders, but are introduced to peoples of other lands by playing their games in a room decorated in keeping with the country on which the emphasis is placed during the Meet. And then the banquet, with the good eats, songs, introductions, announcements, and a carefully planned banquet program. The theme for the Meets this year is "Witnessing," and each session develops the thought of witnessing today in the home, the community, the nation and the world.

And now comes that busy Saturday! At nine o'clock the young people are in their places, the doors are closed, and the worship service is being led by the young people. Then follow conference hours and discussion periods, centering in the needs of the young people as they review the missionary programs and plans of their local groups. Can't you hear the exchange of splendid methods and ideas? Do you catch the enthusiasm of the discussion? Aren't you impressed with the knowledge they possess of the work in which they have a share?

One of the treats of the program is at hand—the missionary is being introduced. In this Meet it is a

# ry Strength in the Local Church

Superintendent Circles and Triangles, United Christian Missionary Society

This is but one of ten similar Fellowship Meets being held in as many states across the country, enrolling between 1,200 and 1,500 young people annually—truly an index to tomorrow's missionary strength

missionary from Japan, and she is taking you with her to visit in one of the homes. You observe all the customs and discover the reason for them as the imaginary conversation continues. There is no time for questions at this period, but that opportunity will come later in the day.

It is lunch time and we all eat together at the church, or go on a hike for a picnic lunch, and at an early hour are ready for another session. Conference and discussion periods continue. Demonstration groups present proper ways of installing officers, welcoming new members or observing promotion day; the missionary work in which we are engaged is reviewed; and now comes the chance for those questions we wanted to ask the missionary. It is four-thirty and time for adjournment, and we had only begun to have a few of our questions answered.

After a period of good time and dinner together, we come to our World Fellowship Hour of worship and stories. The students of other lands challenge us anew to increased devotion and loyalty to Christ. We have a longing to share this Jesus as we see the lives that have been changed by the sending of the story. After a consecration service we are ready to go to our rooms.

We are up early the next morning for the sunrise prayer service, followed by the Bible school hour and the morning church service and closing Friendship Circle.

The program of the Meet is over, and if that were all, the Meet would probably be a failure; but the young people return to their homes and their churches, carrying in their hearts a new vision, a new consecration, and a new loyalty.

Can you see the church of today as these youth, with their interest and enthusiasm, share with those at home the vision of a greater challenge in world service for Christ? Can you see the church of tomorrow with these youth as the leaders, bringing into every contact appreciation and contribution of people of other countries? Can you see them as they share in the missionary task and introduce the missionary program into the various phases of the church life? If so you have caught the spirit of the young people of the Circles and Senior Triangles as they come together in World Fellowship Meets.

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## King's Chaplain At Toronto

DR. CHARLES E. RAVEN, Canon of Liverpool and Chaplain to the King of England, also a distinguished writer and lecturer, has been secured as one of the chief speakers of the International Convention of Religious Education in Toronto, June 23-29.

A significant book, *Christ and Modern Education*, has recently come from the pen of Canon Raven, indicating his thorough mastery in this field. The book grew out of the participation of its distinguished author in the International Missionary Council in Jerusalem in May, 1928. It takes the position that Jesus in his own example and method sets the standards for education and calls upon the church to follow his example. Canon Raven's contribution to the convention program promises, therefore, to be one of its mountain peaks.

# Where Superstition Is Rife

By ANN MULLIN

RECENTLY it has been decided that I am to take over the woman's evangelistic work in Hatta and Patera. The latter outstation is twenty miles from Damoh and Hatta is twenty-four miles, the two towns being twelve miles apart. One Bible woman works in Patera and two in Hatta. The mission owns no property in Patera, so when I go there for a week or more of work I shall have to take a tent and camp.

The population of Hatta is about 4,500. Only three Christian families are there, evangelists employed by the mission. We have a small church, a bungalow and two houses for Indians. Hatta is a pretty, rather conservative old town. On one edge was a fort, the substantial ruins of which still stand. The beautiful Sonar River flows along one edge. One morning we crossed it in a boat for work in a village on the other side. There a woman suggested that the Bible women leave the *baja* and the Miss Sahiba in the village. I realized that the phonograph was what they really wanted and incidentally someone who can play it! The Bible women work in seventy homes in Hatta and five nearby villages. They are teaching a few women to read and have many friends among the non-Christians.

I told the Bible women there about seeing a trident near an idol to which were fastened seven frogs. The Hindus believe that by offering them to the god rain will fall. The Bible women told me about two rites which I had not known before. The children of various castes carrying frogs go around to the homes of Hindus, sing and beg for *atta* (whole wheat flour). They then go to a temple, divide into separate castes, make bread and eat it. They sing and pray, "O frog *bai*, cause rain to fall," so that the crops will be good. Groups of men go from place to place and collect money. This they take to a temple, buy a goat, offer that to the gods and dance and sing before the idols. This will bring rain, they hope.

On a certain day each year ugly images of an elephant are made of mud and worshiped. The people believe that when the elephant waves his trunk rain will fall. Recently I heard that many Hindus believe the famine is due to the killing of cows by Mohammedans for food. The gods are angry because the sacred animals have been killed!

The Bible woman at Patera told me about her introduction into one home. Some non-Christians thought she could help a sick woman and she was glad to do so. When she arrived at the home she found the patient's relatives afraid to do anything for the suffering woman.

Miss Ann Mullin

**Who returned to India in 1928 for her second term of service**

When the Christian bai began working with her they told her that evil spirits would harm her if she did anything for the patient. She assured them that she did not believe in evil spirits and was able to save the woman's life and at the same time prove that she was not superstitious.

The first home to which I went in Hatta is that of a well-to-do family. The Bible woman told me that the husband used to drink more than a dollar's worth of intoxicants daily, but he has stopped since all liquor shops in this district are closed. The woman in the next home asked me to give an order for a railway to be built from Damoh to Hatta! I explained that I have no connection with the government.

Through the friendship of Frederick Lawrence, formerly pastor in Hatta, and a wealthy Hindu, we were invited by his wife to her home. She was very friendly. I asked the usual question, the number of children. The *bai* replied, "I have three sons." Someone added, "and three daughters." Evidently the mother did not consider them worth mentioning. I was surprised to hear that she has six children, as she looks so young. The first babies doubtless came when she was a mere girl. Our hostess served tea and sweets. She enjoyed the phonograph and listened attentively to the Bible story, inviting the Bible women to come regularly each week.

A step forward for India was made, after both opposition and support from Indians, when the Sarda Bill was passed making it illegal for girls under fourteen years of age to be married, and for them to live in their husband's homes before they are fifteen. This bill becomes a law April 1. I hear that many fathers are making special efforts to have their young girls married before that date. The Mohammedan shopkeepers of Damoh and many other cities showed their disapproval of the bill by shutting up shop all one day! One of the favorite methods used by Indians to show strong dislike of anything the government does is by refusing to sell anything for a day or two.

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## "Good Turns"

IN THE scout work the boys are learning about service—"good turns." We have about seventy scouts, and as many cubs. They are learning a good many things about Jesus and Paul and Joseph and Daniel and others, in their Bible classes and in addition every class in our school is trying to find some little bit of service to perform for others. Some of the primary school boys have built a bit of road near the school where the rains had almost made the lane impassable. Stones are already in place, and the owner of the houses near by has agreed to pay for crushed rock and gravel to make the road first-class. Cholera has been bad here lately, so one class distributed handbills telling about the inoculations against cholera. Others are gathering funds to help some poor boy pay his school fees and so on.

I know that most of this is still in the "Do you want to do this?" rather than the stage where the boys will eagerly suggest things themselves, and I suspect that in some cases it is still "Come and four and dig out the nettles from the playing field." But we are beginning and are having lots of fun doing it, and a good deal of the secret is in planning with the boys, definitely, and attempting to make the projects their own, instead of just preaching, as we have done for these many years, in America as well as out here.

The football season is about over and hockey is coming on. Now boys will turn up at the dispensary with "sticks," an injury common to hockey players. So we teach them the value of iodine and cleanliness in wounds, and hope they will remember some of it. More important is the spirit of fair play and good sportsmanship which is rapidly developing on India's playing fields, at least.

The next month will be hot and sticky. Sweat pours off in streams and prickly heat comes out in rashes and mosquitoes multiply and thrive on rich foods. Luckily most of them are not malarial!

T. N. HILL.

*Jhansi India.*

# Fifteen Years Do Make A Difference!

By E. E. ELLIOTT

FIFTEEN years ago the writer visited the Mexican Christian Institute at San Antonio, a work at hat time under the Christian Woman's Board of Missions. Visiting the Institute again in 1930, vast changes are oted. The community has altered from ne of scattered shacks and goods-box wellings to that of modest cottages, tores, street cars and paved streets. our public schools, modernly equipped, ow care for the educational requirements of the children from 8,000 such omes in the district. One school adjant to the Institute has 1,500 students, ll Mexicans. Then and now, it was a ross section of Old Mexico. Then and ow there is found poverty, disease and norance, but the level of intelligence as been vastly raised. Along with inlligence has come culture to a degree hat time only is able to calculate.

The Institute has been extended in hysical equipment. The new dormitory nd workers' residence completed and ccupied a year or two back provides semblance of privacy which the Institute building itself did not allow. There re eleven students in residence, which ith the family of Mr. and Mrs. Cornelius, require nineteen chairs about the oard when meals are spread. A high oven-wire fence shields the lawn from he feet of trespassers, and the place as been landscaped with shrubs, with eal grass underfoot. Ivy vines twine ver the older building, and are starting oward the dormitory roof. The palms hich stood like sentinels in the yard a ecade and a half ago were ruined by torms, but other trees provide shade beeath the semi-tropical sun of summer.

Activities, the life of such a work, conanue without abatement. Twice each reek doctors and dentists assemble for he clinic. Fifty patients per week is he present attendance, according to the ecords. The value of medicines prescribed amounts to a round thousand dolars yearly. On Wednesday the well-aby clinic and observation is held. The ooms are filled with young mothers earning how to keep their babies in ood health through proper food and are. The day nursery, one of the needul functions of the neighborhood, has een discontinued for lack of funds. Here worthy mothers could leave their hildren during a day of work at gainul employment. But now the children ust either be left with older children n the squalid homes, or left alone durng the mother's absence. The San Anonio Community Chest failed last year. ur day nursery was only one of many orthy enterprises closing as a result. his should be resumed.

The attractive home of the Mexican Christian Institute, San Antonio, Texas

Fifteen years ago preaching was a function of the head of the Institute. Today there are several Mexican evangelists or preachers identified with the work. A pretty and commodious chapel has been erected, detached from the Institute compound. The building is of old Spanish architecture, planned by Mr. Wickes, of the church erection department of the United Society. It stands on a sightly corner and is very beautiful. It is such a building as to command the respect of any community. Our American churches may well pattern after it in architectural design. The minister is of the Institute force, devoting full time to the church and its ministry. He is a native Mexican, a fluent Spanish speaker, a good pastor and a devout man.

The difference between our work in San Antonio and that of a mission in Mexico lies in the cultural caliber of the people to be reached. In Mexico opportunity offers to interest all classes, the rich and cultured, as well as the poor and ignorant. In our San Antonio parish there are no rich, and few who are very far from poverty. They are from the peon class of Old Mexico, who never had a real chance to be anything but what they are. But the hope of the work is in the second generation. Young people are going from the Institute into our church colleges. I met a young man who is soon to enter Texas Christian University. Some have gone to Phillips University, one now being a recognized evangelist of ability operating among his countrymen at Enid, Oklahoma.

There is another work of this character in the neighborhood, the Wesleyan, and some mission churches of a few denominations, and of course, the Roman Catholic church. I am told that the Roman church actually reaches a thousand homes of the eight thousand of the section. The parish school of the Catholics has less than fifty students. The Catholics attempt no social work. Competent authorities testify that ours is the outstanding work of this character among the 40,000 Mexicans of this district. San Antonio is one-third Mexican. With 300,000 population, this means 100,000 are Mexican. The well-to-do Mexicans live in the popular residential sections. The peons cluster about the Mexican Christian Institute. It ministers to their bodies, and attempts to guide their thought and action. Our Mexican congregation provides a form of culture which the younger generation especially, appreciates, and the older ones enjoy as much as their limited outlook will permit. Converts are frequent, but the worth of the work cannot be measured in numbers added. Quality is a better measurement.

The Mexican Christian Institute, with its budget of less than $20,000 annually, is but one of many enterprises inaugurated by our people in various parts of the world to help make disciples of all the nations, teaching them to observe all things. It is doing its work well. It is worthy of a larger measure of our sympathy and sustenance than is being sent its way at the present time.

# Sight-Seeing in Paraguay

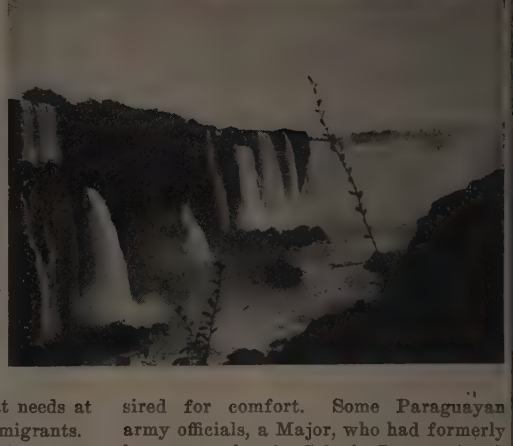
By LORA GARRETT

IN ASUNCION, where our Buenos Aires missionaries went for the annual Mission meeting, it is interesting to note the changes that have come since my first visit there four years ago. More shoes are being worn, more building is being done, and in general there seems to be more business. The work on the school buildings of the Mission has gone forward, the large administration building called Allen-Stone, is practically completed and was dedicated in November. A great many people, including the President of the Paraguayan Republic, and other important officials were in attendance. The President said to the United States Minister, Mr. Kreeck, that he wished him to express to the United States government his appreciation for the work being done in our school, Colegio Internacional.

During the past year there were about 150 boys and girls enrolled, and in spite of handicaps due to crowded quarters, unsettled political situation (threatened war with Bolivia) and active anti-propaganda, a good deal of progress has been made. Mary Lyons Hall, the dormitory for girls, is yet unfinished, but it seems that at least a part of the building will be usable when school begins this spring.

One afternoon we went to visit the National Hospital, especially to visit the lepers for whom some money had been sent. The men, of whom there were forty-nine, when asked how they would like the money to be spent, asked for a bathroom, as there is but one for that number of people. Unfortunately there was not money enough to grant their request, so clothes were purchased for them. Theirs is a hard plight indeed. Paraguay has no such thing as trained nurses, and you may imagine that a city of 60,000 without a water or sewer system has a good many health problems.

Some of us decided to take a side trip as we came home, so we set out by train for Villa Encarnacion, which is on the southern border of Argentina on the Upper Parana. We rode all day through lovely timbered hill country, passing through many villages where there were venders of pottery, straw hats, fruit, and many kinds of food. The villages as a whole are quite primitive and most of the houses through the country are mud plastered and have thatched roofs. In the foreign colonies one sees better homes and better cultivated land. During the whole day we saw but one windmill. In time to come, when Paraguay is better developed, it will be a wonderful agricultural country. It seems to be well watered and to have good soil, for the most part, yet many of the people seem desperately poor. Its great needs at present are a free port and immigrants.



Iguazu Falls, surpassing Niagara in height by 230 feet

I was quite impressed by the fine spirit of the students we met along the way, a number of whom came to the train to see the folks who were from Asuncion, and in Villa Encarnacion some of the schoolboys who live there proved quite a help to us. We were very comfortable in a German Hotel the first night and the next day crossed the Upper Parana to Posadas, which is in Argentina, and a much more progressive town than Encarnacion. From Posadas we drove to San Ignacio, a little village near which are located the ruins of the missions built by the Jesuits. Jesuit priests settled in Northern Argentina and Southern Paraguay in 1610 and built up settlements among the Quarani Indians. The Indians were taught to cultivate the soil, to build, and were given some education and religious training. All the Indians connected with the missions had to conform to certain prescribed regulations. The whole plan was more or less communistic but directed by the Jesuit fathers. There were workshops, homes for the Indians and priests, gardens, church. The buildings, the ruins of which are left, were made of great stones carefully fitted together. The walls are from two to six feet thick; the stones as well as the timber hand hewn, although little of the timber is left. When Philip of Spain expelled the Jesuits from all Spanish territory in 1767, they were obliged to leave Paraguay and Argentina. The Indians soon abandoned the missions and immediately nature began the process of reclaiming her rights. It is remarkable to see how roots have pushed apart great stones and broken the walls. Nearly all the back walls are gone but where there have been cloisters in front the next wall is intact and many of the cloisters remain, and some of the carving on the walls is to be seen.

The boat which we took up the Upper Parana River was all that could be desired for comfort. Some Paraguayan army officials, a Major, who had formerly been a teacher in Colegio Internacional, a Captain and two orderlies, were very friendly and pleasant fellow passengers, also an American gentleman and family. The other passengers were German and Swiss people, as along this river in both Paraguay and Argentina there are German and Swiss colonies. A Swiss gentleman told us that it is difficult or even impossible to cultivate many crops because of the ants. The chief crops are bananas, mandioca, yerba (from which tea is made) oranges and corn. It is also difficult to raise domestic animals because of the insects. This same gentleman said that the people could not make money, yet no one wants to leave. We were told that there are many wealthy people in the Swiss colonies, so they will doubtless in time develop the country after a slow process of experimentation. Each side of the river is heavily wooded with bamboo, trees and vines—real tropical growth.

If one wants to see a beauty spot of the world, one that is unspoiled by civilization, I recommend Iguazu Falls, which was our objective and which was reached by a bus ride of fifteen miles from the port. The road has been cut through the forest. By means of a rowboat we were able to reach rocks quite near the main falls, which make what is called the Devil's Throat, so near that we got quite wet from the spray. These falls rank along with Niagara and Victoria Falls of Africa. The Iguazu is not a large river but at the point of the falls is very much spread out and shallow. Including the falls and the islands the whole expanse covers a distance of about two miles, but at no point may all of this be seen at once, as the view is intercepted by the islands and timber. The highest of the falls is 230 feet, which is a good deal higher than Niagara, but there is not the great volume of water. The view from the Brazilian side is much

better than from the Argentine side. The Iguazu River marks the boundary between Brazil and Argentina, and just across the Parana one can see Paraguay. It is not often that one can see three nations at one time, especially in the Western Hemisphere.

Another point of interest was the Jesuit ruins of Paraguay at Trinidad. These ruins have much the same history as those of Argentina, but are much better preserved. The church must have been a very wonderful building and there is yet to be seen a great deal of carving and statues. In some places the walls are from six to eight feet thick and part of the arched roof of stone is still there. One small building is used for a chapel where are to be found many images of the original church. It is interesting to remember that these buildings were made without nails or any modern implements.

I was greatly impressed by the beauty of the country and its possibilities agriculturally, yet the poverty of many of the people is astounding.

One sees many crosses along the roadsides, as it is a custom to place a cross on the spot where anyone dies. On the cross there is always a white cloth. It may be of lace or embroidery or only a dirty rag. It would seem that in their own way the country people are religious, yet their religion is a mixture of superstition and a little of Christianity. Illiteracy is exceedingly high and their social code is not what we would call Christian by any means. From all the standards of Christianity, which do not provide for ignorance, poverty, uncleanness or immortality, Paraguay is surely a legitimate and needy mission field.

# In Your Mind's Eye

By VEDA HARRAH

THE entire Christmas week was full of festivities in and around Mungeli, India, with sports for the boys, an afternoon of play for the girls, two nights of magic lantern pictures, a drama given by the Bilaspur schoolgirls, and dinners and parties of all sorts. But perhaps the biggest day of all the week was the Fosterpur Thanksgiving. It is always one of the most interesting events of the holiday season and we missionaries always attend. Come visit it with me in imagination.

Here we are just stopping in front of the Shah's home in Fosterpur after a lovely ride of ten miles from Mungeli. We were lucky to get past that bunch of monkeys without hitting one, but we did arrive safely. We must hurry over to the church, for the music has already begun. Take off your shoes and leave them here by the door. You may sit here on the floor toward the front where you can see that homemade violin which the headmaster is playing. That man swinging his head to the rhythm of his drum is Bikram's brother, the man with the cymbals is another brother, and the singer is Bikram himself, one of our oldest evangelists at Fosterpur. Of course you like it. There's music in it and rhythm that sets one's soul singing. It is a splendid accompaniment for the congregational singing, too. Listen.

Now, we'll watch the families come up to make their offerings and tell why they are thankful for the year that is past. First, the Shah family with their gift of one hundred *rupees*, then the teachers from the school, with their families, brought their gifts, and so on down to the last member of the Fosterpur church. When the giving is over there are stacks of *rupees*, little piles of *annas*, and *pice*, a few baskets of grain, and promise of a few chickens and eggs. Such sacrificial giving we have never before seen. Didn't it do your heart good to see that old man, with nothing but a loin cloth, giving his *anna* along with the rest?

Now for the *khana* (dinner). We'll go over and see the place where the dinner was cooked, just back of the Shah home. This big hole in the ground, with the mud cart wheel over it, served as the stove, and the big jars of rice and curry sat in the places between the spokes over the fire. Yes, that beats a campfire and it's a clever arrangement. No, we won't eat off one of those big banana leaves, but will sit at this little table which Mrs. Shah has set for us and we'll have real plates and glasses. But I want to eat with my fingers, as the Indians do, as the food tastes so much better that way. Do you think you could tuck away all the rice on that fellow's leaf plate? This may be the only good meal he has had for a long time and perhaps is the only one he will have for another year. Mr. Shah killed the deer for this venison curry. Isn't it delicious? I'll take a big helping of *dal*, for I like that best of all. Oh, I'm sure you will like these *puries* which Mrs. Shah made especially for us.

Yes, it is time to go home, but let's find out before we go just how much the offering was today. Three hundred and forty *rupees*—in a little church like this. Oh, yes, they are real givers out here, for they support their own pastor and last year they supported one of Miss Fleming's Bible women. I am so glad you like the meeting and hope to meet you here again next Christmas!

A quartette of musicians somewhere in India

# Speaking of Books

## Do the Churches Dare?

THE theme song of *Do the Churches Dare?* by Chauncey J. Hawkins, is "emergent evolution." Again and again the reader discovers that emergents emerge. Not knowing just exactly what else a first class emergent is supposed to do, it ought to be worth something to be sure of even that. One wonders just how the position of the church is bettered in the much heralded struggle for life against the throttling power of science by the discussions of the second and third chapters. It does not appear why the great Deity should be so much more attractive to men if the old name of Yahweh is forgotten, and the more modern name of Nisus-Pull substituted. One remembers that the categories of science are not as everlasting as the hills, and hence scarcely more desirable than the categories of faith. A scientist recently examined a textbook in his own field that he had studied as a college lad twenty-five years before. In the intervening years there had been a slight change in the assured results of science until just one page in every twenty-five of the old text would satisfy the current assurances.

The monism of the author is hardly thoroughgoing. It is little more than doing a Will Rogers with an intellectual lariat and holding the universe as one in such fashion. Dualism is slightly reborn as Siamese Twins. And the conception of God makes one feel that there is a similarity with the conception of another author as described by one of our younger intellects. God becomes a "sort of oblong blur that is patterned after a cross between Santa Claus and the accommodating postman."

In the realm of nature it may be well enough to consider only those things that emerge upon a higher or better or more progressive level. But in the human family not all emergents emerge upward. Christianity ought to have something to say and some vital plan to offer to care for *every* member of the races that people the globe.

In later centuries the eucharistic meal of the church may have been modified in its conceptions in the minds of the people by the mystery religions. But when instituted it was the plain simple kiddush of the Jews, given a real and memorial meaning.

The chapter on Redemption is better. And the final chapter on Worship may be said to justify the book. The title is a catch phrase, and the answer is simple. The churches not only dare but continually present God and religion in the best thought forms of every decade.

A well-trained layman with an inquiring mind might find a short survey course in this book that would help him to understand what men have thought and taught in the past as a guide to what to forget. But if the desired end is to get people to understand and enthuse about Christ and real religion, then such a book as *The Christ of the Indian Road* is a more effective and appealing method of approach.

—J. B. ROBERTSON.

## A Close-Up of Gandhi

PROBABLY no other person in the whole world is so well qualified to write of Gandhi's ideals as C. F. Andrews, who for more than thirty years has been closely associated with him, and of whom Gandhi himself has written, "I do not own on this earth a closer friend." During his many years in India, Mr. Andrews himself has so won the hearts of the Indian people that they have given him the title, "Dinabandhu," meaning "friend of poor people," and he is everywhere known as "Gandhi's brother."

In *Mahatma Gandhi's Ideals* Mr. Andrews has succeeded in giving us a clear picture of Gandhi's ideals, beginning with his background of Hinduism, his contacts with other religions, particularly with Mohammedanism and Christianity, the place of Jesus in his thinking, the development of his doctrines of soul-force, truth, non-violence, his economic doctrines of Swadeshi (pertaining to one's own country) and Swaraj (self-government) and the reasons back of his campaign of non-violent non-co-operation with the British government in India.

According to his own claims Gandhi is not a Christian, but a conservative Hindu. He believes in all that goes by the name of Hindu scriptures, in divine incarnations and rebirth. He believes in the religion of caste, in "cow protection" and does not disbelieve in idol-worship, but his interpretation of these doctrines robs them of almost all of their distinctly non-Christian aspects. His principal emphasis is upon Ahimsa (innocence or non-violence), Truth, Self-Control and Renunciation. His conception of God differs little from that of Christianity. With Jesus' teachings in the Sermon on the Mount he finds himself thoroughly in harmony and he says that he could be called a Christian if he had to face only that. But much of our Christian practice fills him with horror, our cruelty, our treatment of the poor and oppressed of other races, our economic and political imperialism, our ruthless destruction of the cultures of other peoples. He is not unmindful of the shortcomings in his own religion, but he has set himself with all the power at his command to destroy "untouchability," the cruelties of the caste system, the immoralities resulting from the poverty and misery of the people and the superstition and despair bred by popular religion in the hearts of the ignorant.

No one can read *Gandhi's Ideals* without being impressed that here is a man who, whatever he may call himself, has nevertheless drunk deeply from the same source from which Jesus drank, and who manifests in his teachings and his life, to the supremest degree, the teachings of Jesus Christ. Very few of those whom the church has canonized as "Saints" have ever attained the degree of spiritual perfection that marks this man.

—JAMES A. CRAIN.

### Books Reviewed in This Issue

DO THE CHURCHES DARE? by Chauncey J. Hawkins. Macmillan Company, New York. $1.50.

MAHATMA GANDHI'S IDEALS, by C. F. Andrews. Macmillan Company, New York. $3.00.

FOUR SQUARE, by John Rathborne Oliver. Macmillan Company, New York. $2.50.

THE MEANING OF CHURCH MEMBERSHIP, by B. H. Bruner. Bethany Press, St. Louis, Missouri. $1.00.

PRAYERS OF SOCIAL AWAKENING, by Walter Rauschenbusch. Pilgrim Press, Chicago, Illinois. $1.00.

BIBLE PLAYS OUT OF THE EAST, by Anna R. Kennedy. Womans Press, New York. $1.00.

ANTI-SALOON LEAGUE YEAR BOOK, 1929. Published by Anti-Saloon League, Westerville, Ohio. 75c.

**Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.**

## Four Square

THE book, *Four Square*, is a nontechnical presentation of the professional experience of the author, John Rathborne Oliver. The story is autobiographical and so fascinatingly told that one could easily believe that he was reading about some fictitious character. The author wields one of the most pleasing and instructive pens extant. Not frequently is it given to one man to achieve an outstanding success in more than one field of endeavor, but here is a man who by devotion to his task and hard work has won fame in four fields of human endeavor: in the courts of Baltimore as a criminologist; in a professional office as a practicing psychiatrist; in two universities as professor, Johns Hopkins and University of Maryland; and by no means the least, at the altar as a priest. Finding still some time left after all these duties are performed, he writes, and last year in his *Victim and Victor* received the unanimous vote of the judges for the Pulitzer prize.

In the first picture of this *Four Square* experience, one finds the scientist's critic-

ism of the courts of our big cities and the inadequacy and incompetency of the system of "trial by jury." The author deplores the unhappy sight of seeing two contradictory witnesses in a trial when the prisoner's sanity is involved. His experience in the Baltimore courts shows a possible way out of the maze. In the second picture, the author presents "A Bouquet from a Psychiatrist's Garden"—a gripping study of psychasthenia, a field of psychology in which the author is a star of the first magnitude. The third picture is not so compelling. This reviewer feels that the picture of student life in our universities is perhaps not quite fairly presented, especially their attitude toward prohibition. However, in "The Room With an Open Door," one gets an insight into dormitory life and the spiritual needs of the students rarely so charmingly told. The fourth picture has more color in it than the other three because here the author presents his own spiritual pilgrimage—how as a young man he resigned the ministry, and even though successful as a scholar and philosopher, felt such a tug at his heartstrings he couldn't be content until he was reinvested with the insignia of his heart's first call, the ministry. After he had been restored to his ministry by his bishop, the author says: "I am content for the first time in my life—supremely content." The story reads like fiction, but go to Baltimore and there you will find John Rathborne Oliver, Medical Officer to the Supreme Bench of Baltimore, Warden of Memorial Hall at Johns Hopkins and professor at the University of Maryland, a Practicing Psychiatrist and on the staff of Mount Calvary Episcopal Church. The *American Mercury* is correct in saying: "It is surely one of the most extraordinary stories ever heard of."

—Harry L. Ice.

## Who Is a Church Member?

ONE of the most stimulating books that has come to my desk recently is *The Meaning of Church Membership* by B. H. Bruner. "Church members, both old and new, ought to know something about the church they have joined. They ought to know something about the local congregation with which they have identified themselves, what it expects to give them and what it expects of them. They ought to know something about the need for, the origin of, and the long and glorious history of the church of Jesus Christ in the world. They ought to know something of the origin, history, and the growth and progress of the religious body of which the congregation which they have joined is a part. They ought to know for what purpose the church exists, what its program of future work is, the details of the organization of the local units and of the larger cooperative agency through which the missionary, benevolent and educational work is carried on. They ought to understand the privileges and obligations of membership in the church, and what their place is in both the work of the local congregation and the larger enterprise."

We have needed just such a book as this for a long time. It is a book of practical size and content that may be used as a guide into the church; as a class book of instructions for Christians old and young, teaching them the joy, the beauty, and the service of church membership; and as a manual for the general reader tracing the thrilling career of the church across the centuries to its present victorious position as the spiritual leader of humanity. It is a good book for all, especially in this age when church membership is held lightly, and when people need teaching about its organization, its glorious history and enterprise in the life of the world. It is just such a book as pastors all over the land will wish to use in connection with church night classes in their own local churches. It will also be of inestimable value to directors of religious education and to leaders of young people's work. Much of its contents can be easily correlated with the third year of the Senior graded lesson series, which deals with the growth and development of the Christian life.

—Cynthia Pearl Maus.

## A Rauschenbusch Memorial

A MEMORIAL edition of *Prayers of Social Awakening*, first published by Walter Rauschenbusch in 1909, is now brought out in a new form and with sixteen added prayers by a group of his admirers. Rauschenbusch has been rightly called the Thomas à Kempis of the social movement in the churches. His *Christianity and the Social Crisis* and *Christianizing the Social Order*, though more than a decade old, are still textbooks in the study of the social gospel. *Prayers of Social Awakening* contains fifty-one prayers, covering almost every phase of life. There are prayers for children who work, for women who toil, for workingmen, for immigrants, for employers, for consumers, for artists and musicians, for judges, lawyers and legislators, for use in prisons and jails, for doctors and nurses, for writers and newspaper men and for ministers. His "Prayers of Wrath" are directed against war, alcoholism, against the servants of mammon and against impurity. This volume reveals this pioneer prophet of the social gospel as a man of deep and reverent religious life and stands a monument of testimony that the social gospel is not sterile in regard to spiritual power.

—James A. Crain.

THE *Anti-Saloon League Year Book*, 1929, published by the Anti-Saloon League of America, is "an encyclopedia of facts and figures dealing with the liquor traffic and the temperance reform," to quote from the title page. A complete handbook of temperance information, including the status of prohibition in every state in the union, together with statistical tables, summaries of liquor laws of each state, reports of the work of the various state Anti-Saloon leagues and a complete roster of temperance organizations, together with their officers. An interesting and valuable publication for pastors, church school teachers and others who need reliable information about temperance and prohibition in a condensed and readable form.

## Bible Plays Out of the East

A DELIGHTFUL new book of drama called *Bible Plays Out of the East*, has just been published by the *Woman's Press*. The author, Miss Anna B. Kennedy has had the rare privilege of actually working out most of the dramatic services and plays in this little book with boys and girls from the Near East, and has, therefore given each play its true Oriental setting and interpretation.

In discussing the difference in the viewpoint between the East and West with respect to the Bible, the author says, "The whole Bible is a great drama, and, being this, an understanding of the land from whence it came—its atmosphere, in a dramatic and literary sense—helps to make its people, stories and message more clear. The message of the Bible is for all people, but it is an Eastern book. If only we Westerners would handle it as such!"

"The words of certain parts of the Bible, particularly those of the Gospels are so well known to us that unintentionally we have covered them with a coat of familiarity. But if we actually find ourselves on the shore of Galilee, and see a fisherman using a dragnet, or a sudden storm coming up over the lake, or a shepherd with his flock of sheep going along the road, at once words which were prosaic flame from the page and become a vital reality with a meaning."

"If we stay long enough in the East, to know the people of the land, with their love of story-telling and imagery, we begin to understand the Bible, and much that was foggy to our Western minds, the result of other ways of living and thinking, becomes clarified. We are surprised to find how many customs and scenes are the same today as they were in Bible times. These very tangible experiences make us realize, more than we ever could before, the power behind the Book which has made it live through these many hundreds of years."

"Because of the intimate touch of most of these plays with Near Eastern young people and appreciation of what they did, it is hoped that this little book may help to bring to Western young people something more of the beauty and color and simplicity of the land of our Lord."

The book contains seven plays each covering episodes related to the life of Christ from Christmas to Easter. The titles of the plays are as follows:

"A Christmas Tableau."
"The Virgin's Tree."
"Locust and Wild Honey."
"A Boy Finds the Kingdom."
"Eastertide Tableau."
"The Women From Galilee."
"Easter Night."

There is no production royalty for these plays. However, the publishers would appreciate both the mention of the author and publisher on the programs whenever the plays are given.

—Cynthia Peral Maus.

# Last Minute News from Our Colleges

### The Drake Band Will Go to Europe

THE Drake University Concert Band, which is considered one of the finest in the state of Iowa, will make a European tour next summer. The Drake Band, consisting of fifty youthful musicians, will leave Des Moines, July 7, for a six weeks' concert tour of the Continent. Alumni and friends of the University have been invited by the band to accompany them abroad, and a reasonably priced tour has been offered as an inducement for tourists to take this trip.

The entire tour will be supervised by the White Star Line Canadian Service of Montreal, and special attention to the comfort of members of the Drake University party has been secured. At Montreal the party will embark on steamship "Megantic." The tour will include visits to France, Switzerland, Germany, Holland, Belgium and England. An extension of several days is offered to include the Passion Play at Oberammergau, and a visit to Italy.

The Drake Band has engagements to give concerts in Paris, Geneva, Interlaken, Lucerne, Weisbaden and Ostend, with possibilities that other engagements will be booked.

Coming in the year of the Oberammergau Passion Play, it is hoped that many members of the Christian church will take advantage of the tour. Irving H. Grossman, graduate manager of the band, is in charge of the tour.

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### Activities at Illinois Disciples Foundation

An innovation in the social events of the Illinois Disciples Foundation this year is the Thursday Friendlies held each week in the office of the Foundation, at which Mrs. Mabel Carlock, known to all the students as "Aunt Mabel," presides, dispensing tea and hospitality in a truly southern manner. The average attendance at the Friendlies this year has been more than forty, and it has been conclusively proved that the men students enjoy tea as much as the women.

The Young People's Forum, meeting every Sunday evening, has had real "live-wire" programs this year. The first six weeks were devoted to programs on "International Brotherhood," followed by a series of meetings on "Understanding Other Religions," when the Forum was addressed by representatives of these religions including a Catholic and a Jew. The Candle Tip luncheons preceding the Forum meetings are occasions for "pep" singing and other forms of friendly sociability.

The international committee sponsored a party for fifty foreign students on the university campus, being entertained by a group of one hundred Disciple students. The life service group is in charge of breakfasts held from time to time. The group is now planning the Annual Life Work Conference to be held on the campus during the month of March. Topics of interest to youth are discussed by groups meeting in luncheon sessions every Saturday.

A number of Disciple students are enrolled in the Union Courses in Religion at the University of Illinois, sponsored by the Methodist, Presbyterian and Christian foundations. The courses are taught by Dr. W. A. Goodell in the Wesley Foundation which include New Testament history, Old Testament history, the history of religion, and Bible ideals and institutions. A student is allowed ten hours in religious courses to count toward graduation, and all students, except freshmen, are permitted to enroll in the courses. By means of these foundation courses the religious organizations are enabled to combine an education in religious ideals and ways of life with the regular college curriculum.

During the month of February a membership drive was conducted in connection with special services held in University Place Christian Church by Stephen E. Fisher, pastor, assisted by William J. Lockhart, evangelist. Over two hundred splendid men and women, boys and girls were added to the membership of the church.

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### New Features at Butler

Consolidation of Teachers College of Indianapolis and Butler University, creating a college of education at Butler, has been announced by members of the boards of trustees of both institutions after several months of negotiations. Teachers College was founded in 1882 by Eliza Blaker for the purpose of preparing schoolteachers in kindergarten subjects and had been affiliated with Butler University for several years.

The consolidation will become effective with the opening of Butler next fall. Dr. W. L. Richardson, at present head of the education department, will become dean of the college of education.

The new union is a physical consolidation which will give the students of Teachers College the advantage of a wider classical education and identification with a larger institution, and an opportunity to carry on their studies to the degrees of Master of Arts and Master of Science in education. The new college will provide complete normal school instruction to all students wishing to become teachers, from kindergarten through high school, including principalship.

The buildings at Teachers College at Twenty-third and Alabama Streets with capacity for 500 students will continue to be used.

A news service has been instituted by the department of journalism at Butler University for Indiana newspapers. The service is being organized under the direction of Professor J. Douglas Perry for the purpose of giving journalism students practical training in news writing. The organization will be known as the Capitol News Service. Any newspaper in the

Drake University Concert Band. All set for the trip to Europe, July 7

state wanting a certain story can wire the journalism department at Butler and an advanced student will be assigned to the story. The news service will specialize in State House and Federal Building copy, and stories and character sketches of Indianapolis citizens.

### Bethany's Home-Coming and New Publication

The midyear home-coming of Bethany College proved to be one of marked success. An especially large number of alumni returned and found presented a program which was marked by several unusually fine features. The program began with an opportunity to see the Bison Cagers in action as they met with Theil College. The presentation of *The Poor Nut*, a three-act comedy of college life, furnished by the Merry Masquers Dramatic Club, was another feature.

Bethany's Board of Publications recently released the first issue of *The Buffalo's Tale*, a new student magazine of real merit. It is interesting to note that the origin, the material, the name and the staff of this new publication are purely Bethanian. The magazine, resulting from a felt need for an organ of student expression, has as its aim "the promotion of the true Bethany spirit" through providing an adequate means for the expression of student and faculty opinion and talent.

Dr. Luther A. Weigle, dean of Yale Divinity School, was a recent guest at Bethany. Dr. Weigle is well known as an authority in the field of religious education both as a professor and author. *The Training of Children in the Christian Family*, and *Talks to Sunday School Teachers* are two of his books which have gained wide recognition and are well in keeping with his active work in the field of religion and education. During his short stay in Bethany, Dr. Weigle gave an inspirational chapel address and spoke to a number of other groups as well.

### Phillips Loses a Benefactor

The passing of Judge J. N. Haymaker of Wichita, Kansas, on February 21, will deeply impress our educational leaders and our college constituency, for the cause of education among our people had no warmer friend. Phillips University, in particular, of which Judge Haymaker had been a trustee for twenty-six years, has been the recipient of his valuable counsel and benefactions. He has been a most generous contributor to the building and development of that institution. In the Phillips endowment crusade Judge Haymaker was one of four men to make a contribution of $50,000. Our whole brotherhood will miss the counsel of this Christian lawyer-statesman.

Phillips University is in the midst of its second semester's work for the year under conditions that are most gratifying. The debate teams continue to win many victories. The baseball team has just won a game which gives it a clear title to championship in the Big Four Conference in Oklahoma.

James A. Crain, secretary of Board of Temperance and Social Welfare, was a visitor at Phillips University recently. He addressed the student body and faculty at chapel and the community heard him in the University Place Church at midweek service. Mr. and Mrs. Crain entered Phillips as students the first day its doors were open in 1907, and they had the distinction of being the first married couple to enroll. They helped to plant the first trees on the campus.

### Events at Disciples Divinity House

One afternoon in January the Disciples Divinity House of the University of Chicago was the scene of a very delightful tea given in honor of Dr. H. L. Willett, and the completion of his portrait by Charles W. Hawthorne of New York City. The portrait now hangs over the fireplace in the Herbert Lockwood Willett Library. A new bronze plate on the library door indicates the fact that the library is dedicated to the first dean of the Disciples Divinity House, who gave his untiring services for twenty-six years. The library is gradually accumulating complete files of Disciples magazines and books.

Members of the Disciples Club, with the aid of friends, recently presented two pension plays entitled "Another Way" and "Light on the Way," both of which were written by Mrs. Margueritte Bro. After the plays there was a discussion of the Pension Fund led by C. M. Hamilton of Indianapolis. Interest in the club meetings continues at a high point.

### Progress at Texas Christian University

At the annual meeting of the board of trustees of Texas Christian University, President E. M. Waits' report revealed the following facts:

The total resources of Texas Christian University in 1915 were $626,000; today they aggregate $4,005,537.

The total enrollment in 1915-16 was 301; during 1928-29 this figure was 1,634.

The instructional staff of the university has kept pace with the growth in number of students. During the fourteen-year period the number of faculty members has increased from fifteen to eighty-six, or 473.3 per cent. There are now sixty-one men and twenty-five women on the faculty.

The number of students per faculty member is nineteen.

Over the fourteen-year period the enrollment has increased 442.8 per cent, while the faculty has increased 473.3 per cent. The average rate of increase in enrollment has been 12.8 per cent, while that of the faculty has been 13 per cent.

The entire faculty of Texas Christian University was reelected and a budget of $696,341.49 approved for 1930-31.

The project for a new stadium was approved, and the executive committee ordered to proceed with completion of the project.

*Canton, Missouri*

Dr. H. B. Hivale, a native of India, delivered a lecture on February 5, to the faculty and students of Culver-Stockton College, on "The India of Today." Dr. Hivale is a graduate of Harvard University, and is a very brilliant man. He teaches philosophy and the Bible in the University of Bombay. The audience that filled the auditorium sat spellbound under the charm of his wonderful address. The faculty and student body of the junior and senior high schools of Canton also attended the lecture.

Culver-Stockton debaters are going strong and thus far have not been defeated. They have debated the University of Missouri, and Central Wesleyan College, Missouri; Carthage College, Illinois; Simpson College, Iowa; and Oxford University, England.

This semester Culver-Stockton has students enrolled from the states of Colorado, Texas, Wyoming, New York, Michigan, Kentucky, Kansas, Nebraska, Iowa, Illinois and Missouri, and two foreign countries, China and Japan.

*Wilson, North Carolina*

Several new courses have been started in Atlantic Christian College for the spring term that are attracting attention and creating interest. Professor C. K. Holsapple is offering a study in children's literature; Professor Seabright, a course in food chemistry, and J. Q. Patrick, a course in commercial law.

Dr. E. C. Richardson, for many years a director of library work at Princeton University but now holding an honorary position in the Library of Congress, spent some time at the library of Atlantic Christian College while traveling through the state of North Carolina visiting libraries. Being an expert librarian, he is capable of estimating the worth of a library. Dr. Richardson is deeply interested in the field of theology and after examining the library, especially the files of theological books, he congratulated the librarian on "the admirable collection of useful books."

*Lynchburg, Virginia*

Lynchburg College will be represented in the dual forensic contest with Randolph-Macon College, March 28, by Paul Singleton, Waller Belcher, Cecil Sheets and Robert Fishel.

*Resolved*, "That the United States should agree with other ranking powers to the reduction of naval armaments without respect to parity to England," is the subject of the debate. The subject was suggested by the Tau Kappa Alpha, a national honorary debating fraternity, at its state convention last fall, and will be debated by each college in Virginia having a T. K. A. chapter.

The annual meeting of the directors of the Board of Education of Disciples of Christ will be held at the Severin Hotel, Indianapolis, Indiana, April 29 and 30. The Executive Committee will meet April 28.

# Station UCMS Broadcasting

MISS VERLA ROSS, who has been studying in Boston University for a semester, returned to her work at Mather, Pennsylvania, February 1. In the absence of Miss Ross, Miss Alberta Black gave half time in effective service in this difficult and promising field.

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Dr. Paul H. Stevenson, formerly a missionary under the United Society at Luchowfu, China, and now professor of Anatomy at the Peking Union Medical College, has been invited by the University of California at Berkeley, to deliver a six weeks' course of lectures on Anthropology this coming summer. Mrs. Stevenson will spend the time in Shanghai with the twins, as they are in school there.

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The religious education department of the United Society has set an attendance goal of 5,000 for the young people's conferences of 1930. Conferences will be held at sixty-two points, seven more than last year. "Conference, the Summer School of the Church," is the slogan adopted for this year.

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It is no small problem to attempt an expanding summer conference program in the face of a reduction of personnel, but volunteer workers in the persons of Edgar L. Knight of Monroe City, Missouri, Vere H. Rogers of Plattsburg, Missouri, and J. E. Carlson of Memphis, Tennessee, are assuming the responsibility of directors for some of these summer groups, without salary, as does John Harms of Enid, Oklahoma, who will be an associate director. Mrs. Walter M. White of Memphis, and Byron Ingold of Canton, Missouri, have likewise served such groups loyally and effectively during the past years.

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It is of interest to note that our Chinese missionaries are instituting the conference movement among their young people this coming summer. While conducted on the order of the American conferences, the Chinese language and materials will be used exclusively. The young people of America are being asked to share in the financial cost of this movement and it is hoped that the amount will be raised this summer by "character bond" gifts of our own youth.

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Charles Darsie, adult superintendent in the religious education department, was an honor guest at the annual educational conference of the United Brethren Church of America, held in Dayton, Ohio, in February, where he addressed the college and religious education workers of that communion on Teacher Training and Adult Education.

Mr. Darsie is inaugurating a plan for introducing family worship into the homes of members of adult classes of our church schools and has recently prepared two leaflets—"How to Begin Family Worship" and "The Promotion of Family Worship," which should prove helpful and accomplish much good.

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For a period of five weeks in March and April, Miss Cynthia Pearl Maus, young people's superintendent, is being released

Mrs. Ora L. Shepherd, newly elected secretary of the United Society for the missionary organizations department

to the Vine Street Christian Church, Nashville, Tennessee, where she will be able to work out in a practical way the young people's program which she has been building for the local churches of our brotherhood.

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Roy G. Ross, head of the department of religious education, and Virgil Sly of the same department, are spending four weeks in the west and southwest with state educational committees and local leaders in a series of conferences on the program and work of the department in an effort to make its program more serviceable to the local church.

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By pledging to contribute a minimum of $100 more this missionary year than they gave last year, 459 organizations have indicated their purpose to become Pentecostal Sharers. This means that they purpose to show a gain of at least $45,900. Every effort is being made to bring the total number of Pentecostal Sharers up to 1900 before June 30.

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Special meetings have been held in a number of strategic centers with ministers of our churches on the World Mission of the Church and the Jerusalem Conference. The participation has been eager and voluntary, the preachers handling the meetings themselves. The uncovering of preaching values in the volumes of the Jerusalem Conference Report has been encouraging and the preachers are bringing messages to their congregations on a great world issue.

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Scarcely a month passes that we do not have to record serious illness or death in the family of a member of our headquarters staff. Miss Elizabeth Jameson of the benevolence department is at the bedside of her father who is seriously ill in New London, Missouri. While Mrs. F. W. Pittenger of the church erection department was in Pittsburg, Kansas, where her mother was undergoing a serious operation, she received word of the death of a sister in Aurora, Illinois. We are glad to report that Mrs. H. B. Holloway is recovering from an illness which kept her confined at her home for some weeks.

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Just as Mr. and Mrs. J. G. McGavran were counting the days until the arrival of their son, Donald A. McGavran and his family, from Harda, India, where they have spent one term of missionary service, a cablegram was received bringing the sad news of the death of Mary Theodora, their six-year-old child, on March 1, presumably of appendicitis. It will be more than a month before details can be received but it is known that these brave young people have been carrying on in Harda without a resident doctor.

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We are glad that W. F. Turner was thoughtful enough to give "flowers to the living" in an article in WORLD CALL of appreciation of the life and work of Mrs. Clara G. Esson of Oregon, a year ago. Word has come of her death, February 15. Mrs. Esson was identified with the Bible school work of Oregon for thirty-five years, twenty years under the direction of our organized Sunday school work through the American Christian Missionary Society and the United Christian Missionary Society.

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It seems rather early to be starting for the World Convention in Washington next October, but we note in *The Australian Christian* that Mr. and Mrs. James E. Thomas and their daughter, Ruth, left Melbourne, Australia, March 18, for our capital city. They hope to spend Easter in Jerusalem, coming on through Europe to attend the Conference of the British churches in England and the World's Christian Endeavor Convention in Berlin in August. Six others have joined the Thomas party for the trip to Washington for the convention.

# What, Where, When and How

## A Guide to the Use of Missionary Materials and Methods

### Calendar Ahead

April 13-20—Easter Week of Prayer
April 20—Easter—Offering for Ministerial Relief.

### All the World's Our Stage

AGAIN we would call special attention to the Easter play published and distributed through the department of religious education. The play this year, "The Victorious Christ and His Apostles" is unusually fine, and whether or not you are using it in connection with the offering for Ministerial Relief you will want to put it on. Your young people will enjoy presenting it. It is not difficult to stage nor is it of unusual difficulty of presentation. If you have not received it, send for a copy. Other Easter plays are listed on this same page in the March, WORLD CALL.

### Trails of Discovery

So few of us know much about our nearest neighbor to the south. Mexicans across the Rio Grande, and this side of the border, are well worthy of having a "trail of discovery in world friendship" trodden amongst them. Our Intermediates, through the use of this new quarter of our series of correlated study materials, will find, we hope, new friends and new ideas about our neighbor state. The use of this type of material has been greatly increased this year. It is to be hoped that every leader of Intermediate boys and girls will send for the new material immediately so that the quarter's study may start with the first Sunday in April.

### A Book a Month for Your Graded Library

For sometime we have wished that a new little book in the charming nursery series might appear and that it might be on the Philippine Islands. But—if wishes were horses—! However, we have found the next best thing. *Pedro and the Bells*—a little green and gold-backed book for from three to seven-year-olds is now available. It is in the same series with *Little Lord Jesus, Just Like You, etc.*, and has some charming stories for telling in the kindergarten or for reading by the younger primaries. 25c.

Another new book for which we have all been waiting with what patience we could muster, has finally arrived. *Missionary Education of Intermediates*, by Kershner is all that we had hoped it would be. Sound principles, usable ideas, clear thinking and suggestions to set you working out the answer to the problems you yourself are facing, characterize the book. It is a book which will find a ready welcome on the shelves of every church school library, and in the hands of every Intermediate leader.

The other three books of this series—*The Missionary Education of Beginners*, by Moore—*The Missionary Education of Primaries*, by Stooker—*The Missionary Education of Juniors*, by Hutton, are also excellent and should be in constant use by the staffs of the departments to which they apply.

### Special Days

Once more we attempt to put more education, a clearer understanding of what it is all about into the minds and hearts of our children and young people. Preceding the Ministerial Relief Offering on Easter Sunday, stories, worship services, posters, and other means of making that offering a real thing in our church schools may take their legitimate place in our program. Junior worship services, and other activities are suggested in the *Bethany Church School Guide*, with stories and suggested poster in *King's Builders*. Other papers carry other suggestions for other age-levels.

Because of the fact that many people visit during special seasons such as Easter, some of our schools are trying the system of allowing individuals to bring the offering on any one of the Sundays preceding Easter, especially on Palm Sunday. The offering is then dedicated on Easter. This prevents the chance of being in town or out of town, from determining whether the child is to express himself through his thankoffering, toward which his mind has been set for some weeks. Very few will bring in a special thank offering on a Sunday following the day set. Many will be glad to present it on the Sunday before.

### Vacation Schools

Plans will soon be afoot for Daily Vacation Church Schools. Why not use some of those fascinating missionary courses which you have wanted to try in detail, but for which there was no time in the limited Sunday session of your church school. Send for the folder on vacation school materials and for the "Friendship Press" catalogue which is just off press. The children's materials are listed in it, and you may find just what you are looking for. Books and materials will be sent for examination by the literature department for payment of postage both ways.

Another project which is proving of immense interest is the Philippines Treasure Chest. Many older groups are buying the chests, which cost two dollars, and are giving them to the younger Junior and Primary groups to fill. The whole thing promises to be a very popular Daily Vacation Church School enterprise.

**Bulletin II—No. 4**

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

### Reference Library for Teachers of Course 106

The department of missionary education made up several sets of the "reference library," wondering whether it was unduly optimistic in thinking that they would be needed. The department stated to itself that at least one set should be kept in the office, and that would leave the rest to wander around the country as needed. But the department set never remained at home at all. And it is a question whether it would not be wise to make up some more sets at once. The calls are uncomfortably close. If Course 106 is being taught in YOUR leadership training school, be sure to send in for the reference library for the use of your teacher. All it costs you is carriage both ways.

### Three Devotional Books for Easter Time Reading

*God lighted him a candle*
*And set in on a stick—*

and as a woman, four men and a boy came into contact with the shining personality of Jesus during the awful hours of his trial and crucifixion, there was lighted in their souls that same light. John Oxenham has written, simply and beautifully, as he has imagined it, the story of these six. To read the book, *God's Candle*, will deepen the meaning of Easter for us, and will enrich our understanding of our great Leader.

*The Sermon On The Cross*, by Van Tassel Sutphen, is a series of beautiful, stirring and deeply spiritual messages on the seven words of the cross. It is prepared as a guide to private devotions and as a "contribution to the steadily growing movement among all who call themselves Christians, for a more particular and worthy observance of the church's great day of remembrance." It is beautifully written, a slender volume of eighty-four pages, bound in purple with gold lettering. As one reads there comes new understanding of the Passion of Christ and outreaching desire to "wait upon the Lord and know his will."

Stanley Jones has given us such a helpful, worth-while book in *The Christ Of Every Road*, which is a study in Pentecost and a preparation for all of us for the Easter and Pentecostal season. The world he says is on the verge of spiritual awakening but the church is "behind closed doors," still living between Easter and Pentecost. For the church, Pentecost has not dawned! Then he leads us on to see that "we cannot capture these latent yearnings for Christ unless Christ captures us more completely." "We cannot go further until we go deeper."

These books may be ordered through the United Christian Missionary Society. *God's Candle*, $1.50. *The Sermon On The Cross*, $1.25. *The Christ Of Every Road*, $1.50.

# Missionary Organizations

## Woman's Society

1929-1930: *Witnesses to His Power.*

May topic: *Witnesses to His Grace.*

Worship Theme: *Lovest Thou Me? Feed My Sheep.*

WE CANNOT too much meditate upon that central, passionate thought which went forth from the Jerusalem Conference.

"I cannot live without Christ; I cannot bear to think of men living without him; I cannot be content to live in a world which is un-Christlike; I cannot be idle while the yearning of his heart for his children is unsatisfied." Can any thoughts have been uttered which so express the tender, gracious, yearning soul of Christ in his world today?

Witnesses to His *Grace?* What does that word mean? Let us look at it a moment.

"Grace" may mean ease of bodily movement—all the muscles playing together in perfect harmony. "Gracious" holds for us the thought of poise, unself-conscious seeking to put others at ease. The title "Grace" was applied to earthly sovereigns, there being in all dealings with their subjects a willing condescension to listen to the expressed needs of their subjects. There is something of that thought—but more tremendous—in the Grace of God. "He so loved the world that he sent His Son" to convince us of that love.

Then what of the "Grace" of the Ambassador sent by God to carry the token of his good will to *all* men? "Christ himself, could not live without his Father; He could not bear to have men living without him; he was not content to have the world he lived in un-Godlike; he could not be idle while the yearning of God's heart for his children was unsatisfied."

Through two thousand years those who shared his yearning have gone with him—they are still going and will go.

Through this year we have seen how all of our missionaries, whatever they may do, are ambassadors of his love and Grace, but this month our thoughts are turned to our evangelistic missionaries and especially to the ways in which women are effective "Witnesses of His Grace."

*Service Activities*

Order enough annual program booklets for 1930-31 for a copy for each member of your society. The last half of the booklet contains the names of every worker in the homeland, in the Caribbeans and in India, to be included in the program and mission study for the coming year, with brief, vital information regarding each. There is also provided weekly devotional meditation thoughts with daily Scripture readings for each week's theme. This year let one hundred and twenty-five thousand women not only study and give together—but pray together.

## Young Matrons' Society

1929-1930: *Gates of the Nations.*

May Topic: *Women's Witness before Women of the Love of Christ.*

Worship theme: *Jesus Elevated Womanhood,* John 4:27, 28.

IN DR. STANLEY JONES' new book—*Christ of Every Road,* he says that "At Pentecost two things happened, God became real when self-interests were merged with Christ, and religion broke its fetters and became universal." Our Scripture above tells us the secret of what happened before that time that prepared women for their share in world-witnessing. Until Christ came, women had no "self-interests" she might acknowledge save the interests of her father, her brothers, then her husband and her sons.

To the woman at the well, there was a miracle in that the prophet not only spoke to her, but showed the deepest concern for her own soul. To her he revealed one of the greatest truths about true worship of God. Woman ever since has been doing what she did—leaving the drudgery of life to have a share in proclaiming the good news. Thus they have witnessed, thus they are witnessing, and ever will.

Why is it that women have been among the first to cry out against slavery, against the curse of strong drink, and are now crying most steadily and working most consistently to abolish war? Can it be that their "self-interests" have more readily been merged with those of Christ because their self-interests are primarily the interests of those they have brought into the world? They believe in the possibility of a better world, because they so desire it for those they love, and that concern readily extends itself to other mothers' children.

*Service Activities*

What are women doing today to abolish war? (See March, 1930, WORLD CALL, p. 19). What specific things are all Protestant women working together to accomplish for Christ in the United States? (See March, 1930, WORLD CALL, p. 34.)

How many of our foreign missionaries are witnessing for Christ through their Christian wifehood and motherhood? (See March, 1930, WORLD CALL, p. 51.)

The program studies for the year 1930-31 for the Young Matrons' Societies are to be on the theme: "Sharing Him With the Nations." After Pentecost the Spirit Christ had promised would come, so that they might not go in their own strength, went with them as they entered the gates of the nations. His message to the world was one that must be "shared." Women have gladly shared because of their own marvelous emancipation.

Next year we shall study of the "sharing" in the Homeland; of the sharing in the islands of the Caribbeans; of the sharing in "sad India."

## Guild

1929-1930: *Comrades of the Way.*

May topic: *Comrades of Christian Women.*

Worship theme: *The precious story of Jesus.* 1 John 1:1-3.

"THAT which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son, Jesus Christ."

Have we, as free, independent, blessed women of business and the professions, a fellowship that means so much we *must* share it? I wonder. Is there a subtle temptation for those of us to whom life may not have brought some of the more intimate responsibilities, to be self-centered and complacent? Are we accepting the blessings of Christianity for womankind as a matter of course, and so contented with our comfortable bachelor-girl apartments, our books, our clubs, our vacation trips, our perfect freedom that we give no thought to the reason for our having them?

Do we know personally any of our women missionaries at home or abroad? How rich we are, if we do. How their joyous lives of willing sacrifice stir us mightily to do worthily what we *can* do. If we know none personally, we can know them through WORLD CALL. Turn to page 39 in March, 1930, WORLD CALL and meet jolly, vivacious, "peppy" Leta May Brown—a business woman like many of you—a nurse, and hear her tell you of her feelings about her furlough with "beefsteak, ice cream, pipe organs, fellowship, kindred," etc. But with what greater eagerness her heart turned back to India with none of these things—and why? Read it and feel the tug. She is only one of many.

*Service activities*

1. Make an honor roll of all unmarried missionary women and present their names by poster or blackboard at this meeting.

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Turn to page 46 of March WORLD CALL, and present the outline of programs for the Guilds for the year beginning July, 1930. The first six months all three societies will follow the same programs, with program variations suggested in the columns of this page monthly, but the study of your guilds for the second six months is written just for you, by this same Leta May Brown mentioned above.

Note this. The last half of the annual program booklet is to contain a guide to personal intercessory prayer, with names of missionaries and workers and something about them. Each of your members should have her own copy. *Order them now!*

# Programs for May

## Circle

**(For unmarried young women 18-24)**

May Topic: *The Road to Health.*

Worship Theme: *Comradeship.*

### Two Circles

IN YOUR Worship Period after the talk from *Youth Adventures With God,* page 146, have another member recite the following at the close of which she will bow her head and repeat the prayer given on page 147 of *Youth Adventures With God:*

You and I are members of two circles—
One which we call Circle,
And one which we call Home.
In the one we study missions.
We are courteous each to the other.
We try to be pleasant—to make a good impression.
In the other we sleep and eat our meals;
And that is sometimes nearly all.
—No time for courtesies there!—
We must hurry to go somewhere—somewhere else to be courteous.
Must we? Do we? Do you? (Prayer)

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From Chapter Seven of *All in a Day's Work* you will find several distinct topics which might be used for talks by different members of your group. These talks should be very brief and to the point. Some of the topics are:

1. The story of what happened in a Chinese chapel, p. 74. (Have told as by an eyewitness.)
2. Medical work, an expression of the Spirit of Jesus, pp. 75-77.
3. Governments and medical missions, pp. 77-80.
4. Grateful patients, pp. 80-83.
5. Preventive work, pp. 83-86.
6. Making medical work indigenous, pp. 86-88.

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If you want a funny stunt for your Fellowship Period you will find one that continues the idea of medical work, which is the theme of your presentation period, on page 12 of *Ice Breakers and the Ice Breaker Herself,* by Edna Geister. The name of this stunt is "The Doctor Magician." Since your mothers are present you will no doubt want to honor them in some way in the Fellowship Period—by songs, poems or readings.

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See the following references for further program material this month: From November, 1929, WORLD CALL, "From the Bilaspur Hospital," page 61, "At Bolenge Hospital," p. 60, "The Blind are Made to See," p. 34, "The Medical Missionary and His Clinic," p. 25. From January, 1930, WORLD CALL, "By a Way That They Know Not," p. 36, and "The Missionary Doctor—an Evangelist," p. 32. Two articles in August, 1929, "Health Charts in India," and "Unusual Medical Cases in Batang," p. 36.

## Senior Triangle Club

**(For boys and girls, ages 15-17)**

May Topic: *On to Manila.*

Worship Theme: *Comradeship.*

PACIANO saw his eleven-year-old brother José hurrying toward him excitedly.

"'Mother has been arrested,' gasped José into the ear of Paciano.

"'Arrested! What for?'

"'They accused her of conspiring to kill Mrs. Realondo. Mother, who wouldn't kill a fly! I know the real reason. It was that Spanish lieutenant whom father told to stop tramping on our rice fields. The brute took vengeance on mother—on a woman! What can we do, Paciano?'

"'Nothing, José; we are too young. Come away; that guard is watching us.'"

But José did do something—many things—as you will find in the rest of the story of which the above was the beginning and which is found in *Seven Thousand Emeralds.* Do you have your copy? Have the story of Chapter One told briefly, and give to another for recitation the poem which José wrote.

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Note the section "Chivalry at Home," p. 146, *Youth Adventures With God* for your worship service. Many poems of home life are available. You might have one of these given during your worship service, or for the fellowship period in honor of the mothers, whom you have invited to be present, have some suitable poems and some mother songs.

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### For the Fellowship Period

Have one of your members draw a map of the Island of Luzon using as a model the one on the inside cover of *Seven Thousand Emeralds.* Make this map large enough to be seen by all when hung on the wall before them. Give each member a paper and pencil and ask that he draw a map of the island using the left hand only. He must locate Vigan, Manila, Baguio, and Calamba, the birthplace of Rizal—all of which places are plainly marked on the wall map. To the one whose map is best give a small box of cocoanut candy, which is a very much favored candy in the Philippines.

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Puzzles or conundrums are very popular in the Islands. Use some good ones during your Fellowship Period.

Custard, baked or boiled, is a popular dessert in the Philippines. Since you are honoring your mothers you might serve baked custard on the top of which you have spelled with a white meringue the words, "Our Mothers." Serve each individual from this dish. Such is Philippine fashion. They like to remember their friends by spelling out their names whether it be on custards or in fancy work on pillows and spreads.

## Intermediate Triangle Club

**(For boys and girls, ages 12-14)**

1929-1930: *Trails of Discovery (Among the Mexicans)*

### What Would You Do?

A BRIGHT little Mexican boy said to his mission teacher one Sunday, "Yesterday when I was coming home from school a white woman as she passed just *looked* at me, and kept looking. I couldn't see why she should stare like that, so I just stuck out my tongue at her." Now, between you and me, what do you suppose the white lady thought? Did she blame herself or judge the boy?

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Two young people who were visiting a Mexican home for the first time were very much interested in the intelligent-looking little boys of the family. One, especially, seemed very shy. When asked his name, he hung his head in embarrassment, while one of the older boys volunteered the name and then added in a half-teasing way, "The boys at school sometimes call him greaser." Do you think it is kind to use such names?

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Boys and girls, have you as much courage as this Mexican boy in Enid, Oklahoma? He was not much older than you—still in his teens; but he was alone in the world and he worked hard with a gang of other Mexicans on the railroad. His home was a barren box car. He became interested in a mission and attended the meetings only to be scoffed and laughed at on his return to the box car. One night he was beaten by the other men who did not want him to go. He gave his life to Christ the Sunday before New Year's, because, as he said, he wanted to begin anew with the new year. On Easter morning he came early to the home of one of the workers. When they remarked that he was early he said, "Yes, but this is the Resurrection morning and I want to get up early." After dinner he said he must go and refused to wait until the others were ready to go to the mission. When they arrived they saw the reason—he had gone to his box car to get a big Easter lily that he had bought, and with it six large carnations. That was his way of expressing his grateful joy on the Resurrection Day.

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Have you prepared your Good Will Box to send to Mexican Christian Institute, San Antonio, Texas? You will note in your program booklet the suggestions for filling the box. Your June meeting takes you on a trail of discovery in Mexican Christian Institute.

# Devotional Study for Woman's Societies

**MAY: "Lovest thou me, feed my sheep." John 21:15-17**

**By MAY F. FRICK**

THE long dreaded, long planned for hour has come. Her disease has reached a stage which necessitates separation from her children. And the mother gives a last word of counsel to those who will care for her children during her absence. In her wise planning for them she has sought not only for someone who is able, but for someone whose love is tender, strong and constant enough to insure dauntless courage and determination to meet successfully every emergency that may arise.

It would be difficult for you to convince this woman of your love for her, if she had trusted you with the care of her helpless little ones and upon her return she had found them starved.

You might have spoken many pleasant things to her and about her, through long years of acquaintance; you might have frequently invited her to your home and graciously accepted her hospitality; but if she has trusted you with her children, and in her absence you have betrayed that trust, what will she care about your praises and your exchange of courtesies? You failed her in the hour of her need. So it is with Jesus Christ. He would say to us: "You cannot persuade me that you love me if you do not care for my sheep."

A large part of Jesus' earthly ministry was given over to the training of those who would care for the children of men throughout the world after his departure. "For God so loved the *world*, that he gave his only begotten Son," and the Son had carefully, and in closest consultation with his Father sought out the ones whom he must leave with this initial responsibility—the care of the whole human family. Much of success or failure for his sacred enterprise attended upon the choice of these servants of his. For they in turn, were, by precept and by example, to train other servants to be likewise faithful to the task.

The hour of Jesus' crucifixion approaches. He gathers about him those upon whom he places this first responsibility for feeding his world with the bread of life. They are loud in their protest against the necessity of separation from him. They say they will go anywhere and suffer anything with him, and for him. Peter, their always-ready spokesman, offers to lay down his life for his beloved Master. But their beloved Master knew them better than they knew themselves.

The precious hours together in the Upper Room pass all too rapidly, and draw to a close. The Son of God pours out his heart to his Father in prayer, that these leaders whom he has chosen and all those down through succeeding time, "that believe on me through their word," shall be kept true to the trust which they receive and faithful in every emergency. "And when they had sung a hymn, they went out unto the Mount of Olives." Here he bids them pray while he goes "a stone's cast" farther on. When he returns he finds them sleeping, for they were unable to watch with him even through this first hour of his agony. Soon Judas came with a band of soldiers and seized Jesus. Then the eleven, those who had been closest to him throughout his earthly ministry, and had been outspoken regarding their devotion to their leader, those who had once

**Miss Dorothy Chen, a graduate of our Girls' School, Nanking, China, and now in school at North Manchester, Indiana. Miss Bertha Park is the new state secretary for woman's work in Ohio. Both had an important part in the recent Circle Meet at Frankfort, Indiana**

"left all, and followed him," now, "all left him and fled."

Through the following tedious and terrible hours of his Master's trial Peter was numbed, stricken with fear, but at the second crowing of the cock and the remembrance of Jesus' words he awoke, as it were, to realize his utter unfaithfulness to his Lord. Oh! the bitter depths of his grief! And then, just then, his Lord turned and looked upon him. Doubtless there was rebuke in that look; but there must have been something else, something divinely tender and sympathetic, something of infinite hope and assurance. Peter doubtless recalled not only the words of the Master predicting his denial of him, but also his words of commission, "When once thou hast turned again, establish thy brethren."

The scene changes. It is after the Crucifixion. A few short days have elapsed since that miracle of miracles had been wrought before the eyes of a waiting, hating Jewish and Roman world. The Son of God had eagerly poured forth, for an ungrateful, unresponsive, unbelieving humanity, his heart's love with his life's blood. Yes, in that hour of greatest struggle and of greatest crisis in the world's history, in that hour of which he had frequently told them, in that hour human love had failed, divine love had triumphed. He had there given to the world a new definition of love. Its meaning was at first incomprehensible, then later it became unmistakably clear and for all time revolutionizing in its power.

This amazing picture of divine love is forever stamped upon Peter's mind, and against such a background, the tragedy of his own infidelity and human weakness seems more dark. While this terrible contrast between the strength and the weakness of divine and human love was still painfully fresh in Peter's mind and heart, Jesus puts to him the question, "Lovest thou me, more than these?" Impetuous Peter summons in vain his once abundant confidence, and meekly says, "Yes, Lord; thou knowest." A second time Jesus questions him about his love. What can it mean? Peter repeats his first reply. But alas! the third question of the Master is so significant that Peter's answer from a grief-stricken heart is half a confession—half a hope.

Now Peter perceives that the Master's plan for his life is bigger and better than his own. Now he realizes he can not reach it in his own strength. Now he knows he must come with a new sense of incompleteness unto him and let Jesus Christ take possession of his life. The passion to love as he loves has broken all the barriers down and stilled the impatience of his soul. Peter turns and becomes as a little child, and in eager trust opens his whole being unto God. "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

"Is it nothing to you" that the fields far and near are white unto harvest? "The Orient is probably now facing one of the most far-reaching revivals of interest in religion that has ever moved the soul of that vast section of mankind. Business men, cold-hearted politicians, restless students, women in business and education are asking very seriously concerning this matter of religion."

Like Peter we need to open our lives and let Jesus Christ come in and abide, and with his love motivate us to reach those far and near for whom he compassionately yearns. Then, when we are planning the use of our time, our talent, our energies, our prayers, our means, we will consider first—first, not second, or just occasionally, but *first* we will consider the normal expression of his love, the feeding of his sheep.

# Echoes From Everywhere

*"Thus we may see," quoth he, "how the world wags"*

**A Tribute From Within**

We were glad indeed to have F. M. Rogers of the benevolent department with us recently at Sarah Harwood Hall, but sorry that our matron, Mrs. Ekberg, was not here. During our very bad ice and sleet she had a terrible fall, from which she is now recovering at the home of a physician brother, and will soon be with us again. No home has a better or more considerate matron. Then there is Mrs. Barton, our resident nurse. She works day and night and always has a cheerful word and smiling face for everybody. Miss Miller, our housekeeper, has been in the Home nine years and proved herself the "salt of the earth." Not to be left out is our good cook, Lulu, and her husband, Joe, who is so careful to see that we do not get hurt when he takes us anywhere in the bus.

I have been here since last September and have never heard any one complain of her room or the Home. It would make a long story to tell what the church people and others do to make even the dreary days pleasant and bright.

EMMA R. PAYNE.

*Dallas, Texas.*

**Decisions In Manila**

Harold Fey of Manila, Philippine Islands, writes that there were ninety decisions for Christ in a recent evangelistic effort held in the Union High School, where we have a large interest.

## Hidden Answers

1. What are some prospective changes in our Mountain Work?
2. What did the young Indian say of Christian education?
3. Frogs, elephants and rain—connection?
4. Who of our missionaries have given the greatest number of years to Tibet?
5. How many names are on the Ministerial Relief roll?
6. How many of these are preachers, widows, missionaries?
7. What will soon take the place of Ministerial Relief?
8. How many attended the World Fellowship Meet at Frankfort, Ind.?
9. What significant change is taking place in the Orient?
10. Name three devotional books for Easter reading.

**Where a Woman Is a Chattel**

About two miles from the mission bungalow in Hatta is a house all alone in the midst of fields. It is most unusual in India for a house to be separated from a village. The woman in the home has been ill for weeks and looks so miserable. She did smile when I played some humorous records. Her husband has an oxcart, yet had no intention whatever of ever taking his wife to the hospital to get free treatment and medicine. But she went anyway—in my car. Frederick Lawrence, Indian evangelist, and I went to find out from the doctor what she needs and in what ways we can help. The husband allowed himself to be urged to get medicine more or less regularly, and he very willingly spent the money I gave her for food!

Frederick says that the man was thirty-five years old and the wife nine years old when they were married. He is now sixty. The baby which came a few weeks ago did not live. The Christian man was so disgusted with the Hindu. He said when the man was ill the wife took him on a horse to the hospital as often as he needed to go. She walked (of course). She has been ill for weeks and he neither took her on the cart to the hospital nor asked for free medicines. I wonder what her life has been since she was nine years old!

*Damoh, India.* ANN MULLIN.

**An Appreciation of Colegio Internacional**

In our visit to Asuncion for the annual Mission meeting, we have been glad of the opportunity of a second contact with Colegio Internacional. I have been able to get a new appreciation of the uniqueness and value of the contribution that it is making. Two years ago I somehow felt that the buildings were out of proportion to the present need, but I do not feel that way now. I think the future will more and more prove the wisdom of an adequate plant to begin with, as we are starting this important work. I think the Disciples have every reason to be proud of the Allen-Stone Building and the Mary A. Lyons Hall. They are lovely buildings and the auditorium is beautiful.

It was a real pleasure as we crossed the eastern part of Paraguay to meet pupils of the school and in some cases the parents. Also, in talking with others we were glad to know how widely the school is known. I wish a thousand of the leading members of our churches in America could spend two weeks in Paraguay and get the impressions which I have got of what the school is actually doing and what it is prepared to do during the next two or three generations.

J. D. MONTGOMERY.

*Buenos Aires, Argentina.*

**The Reward of Effort**

I would like to write you about our two-hour neighborhood kindergarten, conducted in one of the hospital sun porches, but it wiuld be a story of a kindergarten too padded up with layers of winter clothes to move very freely; little hands too blue and sore with chilblains to do effective work; feet too cold to skip even if their funny straw and feather overshoes would permit such buoyancy. But the kindergartners can sing and smile and it will not be long until some spring day comes to find that the garden has been growing in spite of its winter handicaps.

We can crowd in only eighteen youngsters, some of them children of hospital servants or from poor little homes near by. It has been a great pleasure to find little faces growing happier, characters more sturdy, hands less dirty, voices more gen-

(*Continued on page* 47.)

## In Memoriam

Mrs. M. S. McMahan, July 25, 1929, Aurora, Missouri. A devoted Christian.

Mrs. Mary A. Milford, December 21, 1929, Spokane, Washington. Charter member of missionary society and devoted member of Central Church for thirty-nine years.

Mrs. Rena M. Clark, December 18, 1929. Maywood, Missouri. Devoted member of Emerson Christian Church.

Mrs. Mary H. Lewis, January 21, 1930, Endicott, New York. Faithful member of church and charter member of missionary society. Age 65.

Miss Mary Dill, January 31, 1930, Cincinnati, Ohio. Charter member of Carthage missionary society and active in all church work. Age 81.

Mrs. Viola (R. I.) Williams, January 17, 1930, Washington, D. C. State Junior superintendent, secretary of missionary society, triangle and junior superintendent and Sunday school teacher. Age 52.

Mrs. Lenora Hunt, January 25, 1930, Indianapolis, Indiana. Active member of Downey Avenue Church and missionary society.

Mrs. Henry S. Schell, January 19, 1930, Indianapolis Indiana. Devoted member of Downey Avenue Church and missionary society.

"Aunt May" Anderson, January 27, 1930, Kingman, Kansas. Loyal and faithful worker in missionary society. Age 68.

# News Items That Point the Trend of the Day

RADIO broadcasting today serves as a public forum for religion, says the *New York Times*. With the inauguration of the Catholic hour recently, through the facilities of WEAF, the nation-wide dissemination of radio programs of a religious nature has been extended to embrace the three great faiths, the Protestant, Catholic and Jewish. Whereas a few years ago messages by outstanding ecclesiastical leaders reached comparatively small congregations assembled in the churches, today, through the magic of the microphone and the ether, spiritual addresses are available to millions of listeners gathered at loud speakers throughout the country.

Approximately 700 hours are now devoted to religious broadcasts during the course of a year by the two national networks. The National Broadcasting Company set aside about 338 hours during 1929 for the broadcasting of spiritual programs and the Columbia Broadcasting System approximately the same number of hours. The majority of these programs are under representative Protestant sponsorship, services being broadcast regularly throughout the year. Close to 270 clergymen officiated in 531 religious programs in this particular group presented by WEAF-WJZ networks. These ministers represented twenty different denominations of the Protestant faith in America and came from forty-nine cities of fifteen states and from two foreign countries.

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*World-Brotherhood*

The King of Siam has donated two book cabinets to the Cathedral of St. John the Divine. Siam will be the fourteenth foreign government to make a gift to the New York Cathedral. The work was executed by the Arts and Crafts Department of the Siamese Government in Bangkok. The cabinets are now on their way to the United States.

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There were 9,685 foreign students in the United States during the academic year 1928-29 according to the last annual report of the Institute of International Education. These students came from more than 100 countries, and no continent or major division of mankind was without its representatives. These students attended 245 different colleges and universities in all parts of the country, and more than one hundred of them were enrolled in twenty different institutions. Many of these students will return to their own lands to be the leaders of tomorrow. Surely here is a tremendous opportunity for the forces of religion and social idealism in this country to take really constructive steps toward world understanding and brotherhood.

*Schools*

Award of the Ella Flagg Young medal for distinguished service to education goes this year to Mrs. Cora Wilson Stewart of Frankfort, Kentucky.

The medal awarded by the National Council of Administrative Women in Education goes to Mrs. Stewart for her efforts to eliminate illiteracy in Kentucky and other southern states, where she won renown as founder of the "moonlight schools." These institutions gained their name from the fact that the classes, established to teach the mountaineers to read and write, were held in the open air and in the moonlight on many occasions.

Mrs. Stewart was the originator of this movement and now serves as an executive of the national illiteracy crusade. She also serves as director of the National illiteracy Commission by designation of President Hoover and Secretary of the Interior Wilbur. She is a member of the Disciples of Christ.

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*Unity*

Clarence H. Wilson of Yonkers, retired Congregationalist minister, has been elected chairman of the executive committee of the general council of the Congregational and Christian Churches at its first meeting. The two denominations were united on Oct. 25, bringing into fellowship a total of 6,566 churches with 1,043,828 members.

The new executive committee is composed of fifteen members from the Congregational group and four from the Christian group.

Another step toward the completion of the actual unity of the two groups came with the merging of the *Herald of Gospel Liberty*, the 122-year-old paper of the Christian Church group, with *The Congregationalist*. The first issue of the combined organ appeared March 6.

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The phenomenal success which has attended the Ohio Pastors' Convention during recent years, and especially this year, when nearly 1,300 pastors of the state came together to discuss their common problems, has led to the holding of similar state-wide conferences of ministers in several other areas this year, including New York, Pennsylvania, Kansas and Indiana. From March third to fifth, the first Illinois Convocation of Ministers was held in Springfield. It is believed by many that this convocation may be the precursor of the organization of an Illinois Council of Churches.

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*Another Instrument for Peace*

One of the most interesting pieces of world cooperation since the League of Nations was founded is the new Bank for International Settlements created at Basle, Switzerland, as a part of the Young Reparations Plan. Although its primary purpose is the important task of looking after reparations and war debts it has the possibilities of serving in the future as a tremendous force for stability and world peace.

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*Cooperation*

For the first time in their history, the Protestant churches of the country will hold this spring a national conference on their relation to social work. It will be held simultaneously with the National Conference of Social Work, June 8-14, 1930, and in the same city, Boston, in order to allow the ministers and others in attendance at the church conference to participate also in the sessions of the larger gathering of professional social workers.

The central theme for the church men's conference will be "The Family." Such topics as "The Spiritual Values of Family Life," "The Church and Family Adjustment" and "The Use of Scientific Methods by Pastors in Work with Families" will be discussed by outstanding ministers and social workers. The modern problems confronting family life have been made the center of interest for the conference, because it is realized that they touch the responsibility of the churches at the most crucial point and are also the subject today of widespread perplexities.

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*Coordination*

That the American city is the place where many of the crucial battles of Christianity will be fought is indicated by the increasing attention being given to urban problems by the churches. Two conferences held in the month of February centered entirely around these questions. The first was the annual meeting of the Methodist Council of Cities, held in Cleveland; the second was the interdenominational Conference on the Work of the City Church, held under the auspices of the Home Missions Council, in Detroit.

An outstanding impression created by both conferences is that the need for a fuller cooperation in the approach to the problems of the city church is recognized on all sides. The findings of the Detroit Conference held that the day of the indiscriminate location of churches must give way to a new strategy of maintaining a few well-staffed, well-equipped churches, carefully located and supplementing each other by their different ministries. Strong emphasis was also laid upon the necessity for thoroughgoing church city-planning, both for each denomination and for the interdenominational group as a whole. In downtown sections of large cities, where inadequate constituencies prevent the rendering of the type of service which these communities require, the consolidation of churches was urged as a means of securing a higher quality of work.

# Batang Honors a Fallen Comrade

By MARION H. DUNCAN

TWENTY-FOUR years ago this fall in a square-bowed Chinese house-boat there was being pulled up the mighty Yangtse a man and his wife who were bound for the far interior of China even to the border of Tibet. They had dedicated their lives to the growth of the Kingdom of God. Little did they think as they listened to the swinging chant of the trackers that they were destined to spend a greater number of years of service for Christ in Tibet than was the privilege of any other of the missionaries of our brotherhood. They were Mr. and Mrs. J. C. Ogden.

Today that man rests from his labors in his native land far from the people he loved and for whom he gave the highest measure of sacrifice. In his memory, because of the great good which he did, there gathered on the nineteenth of November a crowd of people. They assembled in the schoolhouse, for the erection of which he was largely responsible, to honor his life. Tibetan and Chinese, officials and workmen, came to pay reverence, for Mr. Ogden had been a friend to all of them. We ourselves recognized that another giant pioneer of this Mission had gone to join three others who had gone before him.

The schoolhouse entrance, the courtyard and the assembly room were decorated in green and white—green juniper and fir, the emblem of eternal remembrance, white flowers and banners, the symbol that a great soul had passed away. On a huge white frame garlanded with green branches was a photograph of Mr. Ogden, a visual symbolism in the mind of the people of the man they had come to honor. The design and decorations were entirely the work of his Tibetan friends.

The native Tibetans had first suggested the holding of a memorial service when they heard the news of the death of Mr. Ogden. They had entire charge of the service and contributed all of the expense incidental to it. The entire foreign body came as guests. The services were in charge of Wu Gwan Yao, a former orphan who recently returned from Yachow after spending three years there in Junior Middle School. He is now the Chinese principal of the school.

Mr. Wu gave a few preliminary remarks regarding the purpose of the meeting. Following this a chorus was sung by the boys and girls of the school. Then the thirteenth chapter of 1 Corinthians was read in Chinese by Mr. Wu and in Tibetan by Yihiyozeh, a teacher of our school. The congregation sang one of Mr. Ogden's favorite hymns, "When I Survey the Wondrous Cross." Prayer was offered by Bay Da Yay, eighty-eight years old, who, during his long life here, had worked with and known Mr. Ogden in church and orphanage. Then Lee Gway Gwang, whose connection with this Mission dates back to Tachienlu days, made the principal address. In his hour-and-a-half discourse he gave us many facts regarding the historical relations of Mr. Ogden with the Mission work and the country, besides bringing out some of his distinguishing characteristics.

Following Mr. Lee's historical speech, the Mayor spoke words of commendation for the work of Mr. Ogden and his contribution to the betterment of his district and then the Postmaster praised his life which he gave for the good of the people. Then as a representative of the Mission and the missionaries, Mr. Duncan told how Mr. Ogden's main achievements were three in number—"the church, the school and the orphanage. To the foundation and growth of these three he had contributed more than any other missionary who had come out here. He had spent twenty-three years in China and Tibet. The school and church were established under his guidance while the orphanage probably would not have been founded without his inspiration and his financial contribution when funds were meager and unavailable. Since the foundation of the orphanage during his sojourn in Batang he had supported six orphans, three times as many as anyone else. He gave the greater part of the present orphanage land for the support of the orphanage, a gift equal to at least five thousand rupees or one thousand dollars in gold. The orphanage can be said to be practically the work solely of Mr. and Mrs. Ogden who have had charge of it during the greater part of its existence. The orphans will not forget him because he was their best friend. Mr. Ogden's contribution to the school as a translator of books was surpassed by no other member of this Mission, although what he did has not been heralded far and wide because most of it was written by the hands of teachers and students of the school, and the rest printed on our Batang press. All of our elementary Tibetan books are by his hand and more than half of the students use them constantly. The work which Mr. Ogden did here in the church, school and orphanage will endure as long as time."

The addresses were given in Chinese and Tibetan, the closing prayer was given by Lhashi, one of the many who had been cared for in the home of the Ogdens when a young girl.

Much sorrow has been expressed at the death of Mr. Ogden. He had befriended so many and rendered such long service that a multitude of people regret his passing. I know that many of the orphans feel that they have lost a father and such he was to many of them when they could not find food and shelter on the streets. We too feel that there is gone a wise counsellor, a true friend and a man who was one of the great pioneers of this Mission.

—*Marion H. Duncan.*

**Taken following the memorial service for J. C. Ogden at Batang, Tibet. Dr. Norton H. Bare is shown in the picture**

# WHY MINISTERIAL RELIEF?

## Easter, April 20

BECAUSE "What soldier ever serveth at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking . . . If others partake of this right over you, do not we yet more?"—1 Corinthians 9:7-12*a*.

BECAUSE ministerial pensions will not be available, except in the present limited pension system, before January 1, 1931.

BECAUSE the same practical and scriptural reasons that compel the payments of $10,000,000 a year in salaries underlie the payment of $100,000 a year in ministerial relief; an average of $2,217 in active service and but $261 in retirement.

BECAUSE we are ashamed to put our spiritual parents in the poorhouse while we live in comfort.

BECAUSE we try to order our lives by the New Testament in which we read, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

BECAUSE the utter neglect of the ministers of the past would dishearten the ministers of the present and prevent the enlistment of the ministers of the future.

*Order Easter program supplies from the department of religious education*

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**Missions Bldg., Indianapolis, Ind.**

## Adult-Young People's Worship Program for Sunday Schools

*APRIL*

**Hymn:** *When I Survey the Wondrous Cross.*

**Scripture Lesson:**

There were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he said unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her to his own home.—John 19:25-27.

**Story:**

An embittered son seemed to be the only reward that a preacher in one of the northern cities was to receive after forty years of faithful service. The son found bitterness in his heart because the church for which his father had labored and sacrificed had forsaken him when his strength had gone. He was a truck driver and could spare but little for his father. The church seemed so different from its Master, who found strength in the agony of the crucifixion to provide for his mother. Friends helped to keep the father of the truck driver in cheap lodgings. The bitterness of the son increased until it led to a complete break with his preacher-father. The county farm was the only alternative. But Ministerial Relief stepped in at last and the father was supplied with lodgings in a Christian home. This help from his father's brotherhood, though it was only $20 per month, drove the bitterness from the young man's heart and saved him for the church. The Christ who saved his mother from hopeless need became a real Savior to the young man, when His Spirit was exemplified by his followers.

**Prayer:**

Heavenly Father, whom men serve with lifetime devotion, forsake them not in the helplessness of old age. Live in thy church and help thy followers not to forget. Bless the offerings that we collect on Easter Day to bring the reality of the church's love vividly to the lives of those faithful saints of thine who gave so much of self to thee that they provided not for themselves. May our retired pastors never feel that thou hast forsaken them.

Help thy church to realize that as we do it unto the least of these we do it unto thee. This is our glad Easter season of hope in Christ, who brought life and immortality to light through the gospel. Help us to make that gospel live anew in the hearts of those who can no longer proclaim the message but only sit and wait for their eternal reward. May we share their labors and their rewards, this day, as we pour the material fruitage of our lives to their support. In his name, who loved and cared for his own mother, Amen.

**Hymn:** *My Jesus I Love Thee.*

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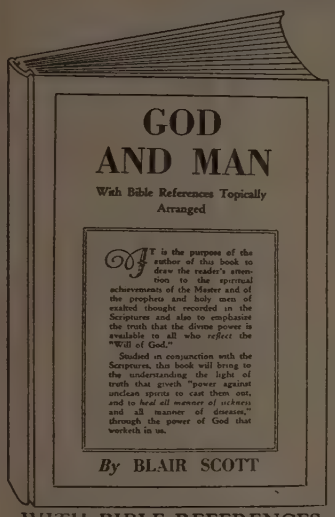
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AND MAN
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"You captivated our students with 'God and Man,' and all send prayers and regards."

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# Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

**April 6: The Law of the Cross—**

A new Christian center had been opened in Western India but there had been very bitter and intense opposition on the part of the townspeople who, among other things, forbade the Christians to draw water from any of the wells in the whole town. So it had been necessary to buy all the water used by the Christian group. Later the Christian community was removed from the center of the city to a quiet spot on the outskirts, hoping that the persecution would not be so active. But the difficulty concerning the water remained the same until a new worker was sent to be the leader of the group. At once he went to the local well and drew water. As was expected he was met with all kinds of protests and threats from the Hindus. In the confusion the police arrived on the scene and forbade Chuggan, the Christian teacher and preacher, to draw water from the well. "But," said he calmly, "without water my family and I will die; if I take water from the well, you will kill me, so I shall be the first Christian martyr in this state." And somehow his courageous stand settled the water strife and after that day the Christians and Hindus drew water together from the same well. Chuggar's willingness to take up his cross even though it meant death won the enemies.

* * *

**April 13: The Child and the Kingdom—**

A social worker in a needy section of Detroit tells of the atmosphere of friendliness and happy informality that prevails in the Social Center. The building itself, she says, is old, with miserable equipment, no athletic facilities, and dreadfully unattractive rooms but it has held and helped people to whom the place is a "real home." Especially are children given a large place. On the kitchen walls are pencil marks where the boys and girls measure their height as the months pass and see who grows fastest. In the back yard they play baseball with a trash can, an old washboard and the corner of a junk house for bases. They are never denied entrance or the opportunity for a good time and thus Christ's concern for little children is met in a great city.

* * *

**April 20: Jesus Teaching Forgiveness—**

In the day when slavery held sway in Jamaica an old, old man was brought from Africa on a slave ship. He was too feeble to be of much use and as he lay on his pile of straw on the dock where slaves were being sold a young Negro came up, looked at him carefully and later returned with his own master, urging that the old man be bought. The master thought it strange, but since this young slave was one of his favorites he yielded to his request and quickly completed the negotiations and the old man was led home to the hut of the younger slave. There the old man was nursed and cared for by the younger who shared his food with him and in every way sought to bring comfort to the old man who was still too weak and ill to work and who soon died. The master wondering what had caused his young slave to be so kind to the old man asked, "Why did you want me to buy this old man and why have you cared for him so kindly?" The answer came, "He was the man who captured me and first sold me into slavery over in Africa. I vowed I would kill him if ever I saw him. But I have learned to know Jesus here on your plantation and I have been taught to love my enemies and to forgive. I recognized him down on the wharf that day and wanted to show him that I forgave him the wrong he did me." And thus did the white master learn from his humble slave the marvel of Christ's power in life.

* * *

When slavery was abolished in Jamaica, which would bring complete emancipation, the night of July 31, 1838, was kept in a unique way by at least one group of black folk of the Island. They spent the last hours before the actual hour of lib-

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eration in prayer and when the midnight hour came and slavery was a thing of the past they threw into a great coffin all relics and remnants of their bondage. This they buried, thus destroying all evidences of their great wrongs and did all in the spirit of, "Father, forgive them for they know not what they do," and bearing no ill will toward their former owners.

* * *

**April 27: Giving Up All for the Kingdom—**

The story is told of an old Indian of San Felipe, Guatemala, who desired to become a Christian. He had long been a witch doctor, a very lucrative and powerful position. He was also a great drinker and since he was so old the leaders wondered if he would give it all up. When questioned he replied, "I am a new man. I no longer have a thirst for drink. I feel great shame when I think of deceiving my fellows with the witch doctor rites. Here is my bag of red beans. I want them to be yours as a token of a sinner saved. Above all, God has come into my life. I believe in him. I want to serve and to honor him." Then they asked him if he really would abstain from all those superstitious rites in the future. "Of course," he replied, "when you have come into the light, you don't want to go back into the dark again, do you?" Gladly he gave it all up, feeling after all that there was nothing to give up in comparison with what he had gained.

I have just been rereading *A Message from Batang,* the diary kept by Dr. Loftis on his long way to Tibet, back in 1908. His happy wholesome attitude toward life, his sane way of looking at the task to which he had committed himself does one good. He seems not to have recorded the hardships and loneliness along the way but rather the joy, beauty, interesting experiences, making play of the weariness and difficulties, and most of all he reveals his reaction to the suffering and need, his eagerness to help and his gratitude at every opportunity that came. The diary ends so soon after he reached Batang, and the last entry tells of a little neighbor slave boy to whom he had administered help after the master had severely beaten him. As the child started away, Dr. Loftis, seeing his appealing pitiful glance, called him back and gave him a Sunday school card. The next news was the death of the lad with smallpox and before the Doctor had time to write more he himself was stricken and his all had been given to the cause of Christ in Tibet. The last record in the book is Mrs. Shelton's story of his illness and death and the tomb that stands along the way to Lassa. Surely he had laid up treasures for himself as he gave himself to his Christ.

## A Charge to Keep I Have

(*Continued from page* 13.)

truth their spiritual father. They share their joys with him and call him into their confidence in case of trouble.

Materially his churches prospered. At Beaver Creek a large and splendid church and church school building were erected which will be adequate to serve that community for many years to come. Nearly every church he touched was left with a greatly improved equipment.

Walter S. Hoye's first wife was Miss Missouri Esther Mitchell of Hadensville, Virginia, whom he married on October 9, 1895, and who died four years after their marriage, leaving two children, one of whom died in infancy and one is the present writer. In January, 1905, he married Miss Anna Owens of Rockville, Maryland. From this union there are three daughters, Clara Lucile, Emma Elizabeth, and Anna Scott.

One personal illustration reveals better than words the triumphant quality of his life. Some years ago he and I passed through a crisis at the same time. I had lost my position and it seemed as if I could find no other work. He had suffered a loss financially and otherwise. I was bent upon a change in my life's work and was ready to leave home. He called me into his study. Big tears filled his eyes. "Kneel down, son," he said, "and let's pray over it." When we rose from our

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knees, he said, "I shall place my hand in the hand of the great Father and I know he will take care of me." Then he said, "Son, the sun is shining, the birds are singing, and all outdoors is calling. Let's go fishing." Who could resist a father like *that!*

When the day of retirement came, the great brotherhood he had served so well did not desert him but granted him a pension which he needed and which he received with gratitude and with a renewal of faith and pride in his brethren of the church. Out of his salary, always small, he had saved enough to buy a little home for himself. Just before Christmas he moved into it and there I found him preparing a New Year card for his friends and I am sure he would extend the same warm greeting and the same cordial invitation to all who read these lines:

"At the threshold of our sanctum evil shall be barred, and into it we shall welcome the sunshine of love, the melody of sweet music and the cultivation of a bright, cheerful view of life and things. Here it shall be our pleasure to extend the cordiality of Virginia hospitality with a liberal hand.

"Out from this resting place we shall continue to go in service as we may have opportunity, prompted by faith, and love; trusting that God may make use of our mellowed life in further active service.

"May joy born of new things gladden your heart and home, blessing you with happiness and all good things."

---

January 1, we had a day of thanksgiving in Mungeli. It was our aim to raise the debt of five hundred rupees on our church, and we are glad to report the best offering ever given here, 720 rupees. Not only enough for the debt but we also see a fence around the church. In the evening there was a wedding in the church.

EMMA L. MOODY.

*Mungeli, India.*

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## A New Church is Dedicated in Porto Rico

By Lena Gilbert

"PRAISE God from whom all blessings flow." The song of praise came from men, women and children in the new Comerio Street Church, Porto Rico, on the evening of February 7, at the dedication service. Everybody was there, from the old grandparents to the babes in arms. All the primary children, dressed in their best, were sitting up in front in their little chairs. Our pastors from the other churches were there, and all the missionaries. Dr. and Mrs. McAllister, from the Seminary, were there to rejoice with us, and missionaries from other missions, all glad that Comerio Street was to have such a church building as it so sorely needs. The building was crowded,

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many standing throughout the service, and the neighbors all around were seeing all they could.

After the invocation came the "Santo, Santo, Santo, Dios Omnipotente," sung with the utmost heartiness, even the little children knowing the words and joining with all their might. Then came the "Lectura Antifonal," and a duet by Miss Olive Shale, of the Presbyterian Hospital, and Miss Lindsay of the Blanche Kellogg School for girls—"How beautiful upon the mountains are the feet of him that bringeth good tidings," in Spanish. There was also a chorus by some of the young people.

The inaugural sermon was preached by one of the Presbyterian ministers, Dr. Angel Archilla Cabrera, and we just wished we were able to understand it all, for we knew that it was a good one. Five of our ministers participated in the service in prayer or Bible reading.

V. C. Carpenter presented Miss Lela E. Taylor, as the representative of the United Society, and she gave a brief talk, expressing her joy in being in Porto Rico, and especially in being able to be here at this special time of rejoicing. C. Manly Morton then presented to Miss Taylor the keys to the completed building, which Miss Taylor in turn presented to the pastor of the church. Mr. Morton spoke the formal words dedicating the church to the worship of God. A hymn was sung, and the minister, Carmelo Alvarez, spoke briefly and pronounced the benediction.

Everybody lingered for congratulations and introductions. Our friends of the other Missions were as delighted as we were. To see Comerio Street, built up as closely as a street could be with little homes and children—children, everywhere, makes one understand what the right kind of church there can mean. The church is set in a good lot, with space on each side, thus insuring good light and air. There

**Guests in California Christian Home, starting off to church**


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# Receipts for Eight Months Ending February 28, 1930

**United Christian Missionary Society**

**Receipts of Year 1929-30**

| | General Fund | Increase | Special Funds | Increase |
|---|---|---|---|---|
| Churches | $165,198.42 | $23,316.42* | $ 8,436.48 | $19,647.24* |
| Sunday Schools | 163,900.67 | 9,093.33* | 793.31 | 6,069.21* |
| Christian Endeavor Societies | 3,557.55 | 842.94* | | 32.08* |
| Missionary Organizations | 259,339.33 | 3,628.41 | 2,491.75 | 2,672,55* |
| Individuals | 21,795.97 | 1,604.28* | 37,679.14 | 12,127.55 |
| Bequests | 3,825.91 | 6,808.37* | 5,127.82 | 2,825.43* |
| Interest (U. C. M. S.) | 55,208.72 | 6,279.20 | 1,175.00 | 788.71* |
| Interest (Old Societies) | 22,972.91 | 3,058.09* | | |
| Receipts from Old Societies | 42,512.69 | 5,183.74 | 33,650.40 | 7,786.98 |
| Home Missionary Institutions | 46,494.73 | 6,632.84* | 31.00 | 31.00 |
| Benevolent Institutions | 59,414.96 | 6,648.48 | 1,922.41 | 2,714.12* |
| Annuities | | | 40,467.63 | 61,842.24* |
| WORLD CALL Subscriptions and Advertising | 37,576.18 | 99.19 | | |
| King's Builders | 2,690.34 | 188.28* | | |
| Literature | 31,969.96 | 2,538.43 | | |
| Miscellaneous | 25,615.70 | 1,364.66* | 2,246.25 | 9,333.42* |
| | $942,074.04 | $28,531.76* | $134,021.19 | $53,392.41* |

**Board of Education**

| | | |
|---|---|---|
| Churches | $ 24,306.28 | $20,581.53* |
| Endowment Crusades | 1,284.71 | 263.35 |
| | $25,590.99 | $20,318.18* |

*Decrease

are rooms for the primary department, and the other departments, all above ground. The primary department is furnished with little chairs and tables for its work. There is a good Estey organ in the church.

As we think of the new church and the service it is to render in that community, the words still ring in our ears, "Benedicion, Gloria, Sabiduria, Acción de Gracias, Honra, Potencia y Fortaleza sean a nuestro Dios para siempre jamas."

## Echoes From Everywhere

(*Continued from page* 39.)

tie, ways more courteous, spirits more thankful, and all the other signs of development one looks for in work with little children.

LOIS ANNA ELY.

*Nantungchow, China.*

**Pentecost in India**

Pentecost has been taken up most zealously this new year and is proving a real spiritual power and blessing to the church. We pray a deep reviving influence may continue throughout the year.

Many are experiencing the power of prayer in their lives as never before. We look for a great increase in the church.

HATTIE MENZIES

*Pendra Road, India.*

**Wedding in Mexican Church**

February 27, in San Antonio, occurred a very pretty wedding in our Mexican Church, when Miss Paz Consuelo Anendairo became the bride of Simon Ramire. The bride has been kindergarten teacher, assistant to Miss Hood in the Mexican Christian Institute for three years. The groom resided in the dormitory for boys until his graduation from high school, and since then has been holding a responsible position in Los Angeles, where he belongs to the First Christian Church. The young couple went at once to Los Angeles to make their new home. They carry with them the affectionate regard and good wishes of the entire Mexican community in San Antonio.

**A Great Reader**

The Smithville, Missouri, missionary society has a member, Mrs. Mattie Waller Rice, seventy-seven years of age, who reads each issue of *The Christian-Evangelist* and WORLD CALL, and during the year 1929 read the New Testament twelve times. She is a loyal member of the church and a regular attendant of the Sunday school and preaching services.

## India Has a Request

WE HAVE no pictures with which to illustrate the lessons taught in our week-day schools in India. We want to make up sets to match each year of the course in religious education. We feel that the period on religion would be much enriched were we able to illustrate each lesson in each school with a suitable picture. We need fifteen sets for each of the four classes in our fifteen primary schools and five sets for each of the four classes in our five middle schools. Sets will also be made for high and normal schools.

If the Sunday schools at home would send out batches of pictures which they no longer need, we on the field will make them up into sets to match our courses of lessons. They will be used over and over again 200 days out of the year in all our schools.

Any size picture with a biblical subject will be gratefully received. Address them to Rev. T. N. Hill, Jhansi, U. P. India. Put on the wrapper just this address and the name of the sender. *Do not declare them or give any appraised value.*

DONALD MCGAVRAN.

*Harda, India.*

## Go . . . . Teach

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# The Last Page

"IT'S TOO much for this overworked mind," we sighed as we gathered togther the barrels of literature on the navies—past, present, and future—that lay strewn on our desk and prepared to attend to something really important, like buying a new spring hat.

"If you think the figures about navies are rather complicated," remarked the Friendly Critic, "just wait until the explanations begin coming in about *The Literary Digest* prohibition figures. The witnesses before the House Judiciary Committee's hearing will be as nothing to the wetness those dry figures will be!"

---

"But it isn't only the navies," we cried, "everything else is just as confusing. There's China, for instance—"

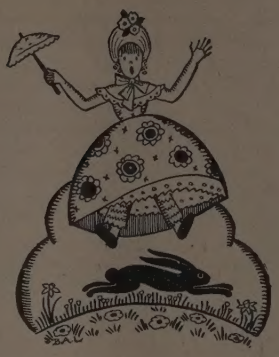
"Yes, but nobody knows anything about that—at least more than you do," he threw in generously. "It's only the experts like Alexander Paul who know whether the Chinese are fighting again or yet. Now, if you want to make a real contribution through research work, figure out if there is another man in history who has had poetry written about his shirt," and he passed us the following classic "Tale of a Shirt":

It seems that when Dr. Royal J. Dye was touring Southern Indiana last fall he was an overnight guest in the home of Mr. and Mrs. Earl Daniels in Salem, Indiana. Upon leaving the next morning, Dr. Dye said, "Mrs. Daniels, I left in my room an old shirt I don't want to carry around with me any longer. Just burn it up or make a rag of it."

But Mrs. Daniels saved the shirt and later had an idea. With the help of several of the women in the church, the shirt was made into seventy-five tiny mite-bags and distributed to the members of the missionary society. Each was asked to put in one cent for each inch of her height. This bit of verse, composed by Lona Parks Hutchison, accompanied the bags:

In my useful days
I clothed a noble breast.
One, who, forgetting self,
Heard calls across the sea
And answered, "Here am I."
He knew full well
The old, old story,
And told it in his life.
Unto him came dark races,
And as he healed their tortured frames,
He also healed their souls.
Light and peace
But followed where he went.

His work is not yet done;
His voice still carries on.
I come to be a link
Between his hand and yours.
Fail not to do your part
Though little it may be
A mite can heal a hundred ills
When touched by majesty.



Apropos of the foreign letters we printed last month emphasizing the big part these silent messengers play in our lives, a reader sends us the following verse, with the word that to "see our task and its relation to the universal and eternal forces is to have the vision that brings courage and success":

"Here at the window all day long I stand.
Eight hours a day, six days a week, and sell
Stamps, and weigh packages, and things like that.
A child comes in and wants a postal card,
A blonde stenographer wants 2-cent stamps,
A farmer's wife has eggs to parcel post,
'How much it cost send this to Budapest?'
So it goes all day long and every day.
One day a woman said, 'I want to get
Eighteen Kenosha stamps.' You'd never guess
What 'twas she meant. Yes, there are funny spots
Light the routine—but it's monotonous.
Some day I'll drop and then—another chap
At the same window, doing the same work,
In the same way, for the same pay—about.

"Sometimes I tell Janet I'm just a cog
In a machine. Then she bursts into flame;
'Why, Dickie, boy, you're not, you're not, you're no such a thing!
You stand there at your window and you weave
The web of life. Think of it! Christmas gifts,
Engagement rings and bits of wedding cake,
And packages of food to hungry lands.
Letters from home to far-off boys and girls.
Letters from boys and girls to folks at home,
Letters from friends and lovers, husbands, wives,
Pass thru your fingers like the warp and woof
Of a great golden tapestry of love
Tucked close around us all to keep us warm.
A cog! Why, Dick, what makes the world go 'round
Is just such strong and faithful cogs as you.'
"Of course, that's only Janet's jollying,
But—jollying, too, helps make the world
go 'round."

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**Remarks Worth Repeating**

Children can be taught that the conquest of knowledge, the establishment of world peace, and the attainment of human health and happiness are finer ends than pulling down and tearing up one flag for the purpose of hoisting another.—*H. G. Wells.*

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Here are some juicy gems from articles in this issue. Can you locate them?

"Two are bachelors, who, for the information of the interested feminine public, are 75 and 86 years old."

"He luckily caught the editor of the local newspaper when he fell from the roof of his home, thus saving his life!"

"We are finding ourselves and our children taking our entertainment in the gutter."

"Some restlessly live where they can find the warmest sunshine."

"No, we won't eat off those big banana leaves. . . . . but I want to eat with my fingers."

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Even the staid and stolid *New York Times* sometimes gets a little suspicious of the philanthropic motives of Big Business. "In China," it says, "millions of people have been dying of famine, and American sentiment has not been indifferent. But the first big, big-hearted, constructive suggestion came the other day when some one proposed that the Farm Board present $25,000,000 worth of grain to the Chinese people. The proposal may even go to $50,000,000 if the price of wheat keeps tumbling. Are we not all brothers, some with a surplus and some without?

"In the Philippines there has always been a sentiment for independence, and it has had its echoes in this country. But the first real man-size exhibit of American sympathy for the Filipinos took the form of a proposal that we give them their independence and proceed to tax their sugar, vegetable oils and tobacco.

"As consumers and customers the Chinese and Filipinos are members in good standing of the human race. As producers and competitors they are something else again."

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A centipede was happy quite,
Until a frog in fun
Said, "Pray, which leg comes after which?"
This raised her mind to such a pitch,
She lay distracted in a ditch,
Considering how to run.

—*Unknown.*

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Then there was the Scotch preacher who didn't get a bit of good out of WORLD CALL. His wife wouldn't lend him her copy.